Watſon's Remains:

OR,

K.1.35

Spiritual Remedies

FOR

Spiritual Diſeaſes;

(*Viz.*)

I. Thoſe who are Groaning under the Croſs, Comforts are preſcrib'd to them.

II. Thoſe who are ſecure, means are offered for their Awakening.

III. Thoſe who are worldly minded, weaning Conſiderations are here propoſed to them.

IV. Thoſe who are under the comfortable Influences of the Holy Spirit, Directions are given how to continue them.

Being a Collection of ſome of his laſt Sermons, on ſeveral Subjects, Preached upon ſpecial Occaſions.

By Mr. *Thomas Watſon*, ſometime Miniſter of the Goſpel at St. *Stephen Walbrook*, *London*.

With Allowance.

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1690
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THE PUBLISHER TO THE READER.

Christian Reader,

HAving had these Sermons by me for a considerable time, and finding them of singular Advantage to all who mind the work of their Salvation in earnest, I thought I could not sufficiently discharge that Duty I owe to my fellow Christians, if I did not contribute what I could to the good of others; and therefore I have made them of Publick use.

'Twere a Presumption in me, to offer to launch out upon the Praises of the Worthy Preacher of them, as if he

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needed Encomiums from such as I am, to recommend his Works to the World; since his Name is so savoury among all those, that either heard him Preach, read his Writings, or were acquainted with his Exemplary Life and Conversation (he having with that great Apostle taken sufficent care, that while he Preached to others he might not be a cast-away himself) that 'twill be sufficient to recommend them to the perusal of all serious Christians that they are his. Those that are only for a quaint polite Discourse, may sute themselves where they think best; but such as are for the plain Truths of the Gospel, and desire to drink in the sincere Milk of the Word of God may find great profit by this Book.

'Those Ministers whose only delight it is to make Elegant Discourses, busking

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ing them up with a vain flouriſh of Words (as if the plain Truths of the Goſpel were not palatable, but needed ſome correctives to render them more grateful to mens appetites) and thoſe who perplex their Hearers with Intricate, Philoſophical Notions, ſeek more to hunt after Popular applauſe than ſincerely to endeavour the Converſion and Salvation of Souls: But thoſe who deſign faithfully, to diſcharge that great Truſt committed to them by their Lord and Maſter, will be ſure to ſhun both theſe, and to deliver the Truths of the Goſpel in as plain and homely a dreſs as may be, that the way of Salvation may be ſet forth to the meaneſt Capacities: Like the famous Gregory Nazianzen, *who (tho he was Maſter of as much Learning as any in his day, yet) was very*

plain

plain in his Preaching; and a Godly laborious Preacher here, sometimes since with the Lord, who when he had written his Sermon, used to read it over to his Servants; and if any thing in it transcended their Capacities, altered it, and made it so plain, that he was sure nothing in it could surmount the Understandings of the meaneſt of his Hearers. And all that ever heard the worthy Author or read any of his Sermons, can sufficiently testifie how well he acquitted himself in this point: And those that have not, may fully be convinced of it by reading these Sermons, which they will find as plain and obvious as can be desired, delivered in as few words as possible, so as to leave out nothing neeessary in order to explaining the true meaning of the Text. Were this

golden

golden Rule generally observed much more Fruit might be expected by the preaching of the Gospel than now is, and those who desire to be most serviceable in their Generation, would not be misrepresented as Canters by men that speak evil of things they understand not.

The Subject matter of these Sermons are Truths of very great use in Christians Practice, whatever their case or condition be: So that there are few Spiritual Diseases, but Remedies are here set down for them; viz. *those who are groaning under the Cross, Comforts are prescribed to them, those who are secure are awakened, those that are worldly, Weaning Considerations are here proposed to them, and those who are under comfortable Influences of the Spirit, Directions are given them how to continue them.*

It

It cannot be expected, since the Godly Preacher himself had not the perusal of them, but that those that are too Nice and Censorious may espy some expressions in them, that might have been better worded: And therefore I hope that they will be so far from laying it on the Worthy Author, that they will even excuse it in me; since through a desire I had for the publick good, I rather chose to incurr the censures of some men in publishing these Sermons, than out of a sullen Modesty suppress that which might tend so much to the Advancement of Holiness. Which that it may be the blessed fruit of this, and all other Works of this Nature is, and shall be the Hearty Prayers of, &c.

ERRATA.

Page 27. line 4. for *Disabling*, read *Disciplining*, p. 30. l. 18. *Disabling*, for r. *Disciplining*.

SER-

SERMON I.

Job 14. 14.

All the days of my appointed time will I wait till my change come.

THIS Book relates the Hiſtory of *Job*'s ſufferings: he was a tall Cedar in grace, yet this Cedar grew in a Valley of Tears. Religion gives no Charter of Exemption from trouble. *Job*'s tryals were ſo ſharp, that he began to grow weary of life, and was willing to have a Writ of Eaſe; to have his paſs and be gone, *Job* 14. 13. Oh that thou wouldeſt hide me in the grave! This holy man was much afflicted in his meditations of his latter end: He walked among

the Tombs, and walked into his Grave before it was digged, and by frequent thoughts laboured to make death familiar to him. *All the days of my appointed time will I wait till my change come.*

The Text is a large Field; I ſhall only as I paſs along, pluck ſome few ears of corn.

In the words are theſe three general parts obſervable.

1. A deſcription of Life; *All my days.*

2. The determination of Life; *My appointed time.*

3. A holy Reſolution; *I will wait till my change come.*

I begin with the firſt.

Firſt, Here is a deſcription of Life; *All the days.*

Doct. Job *doth not meaſure his life by years, but by days.*

Nay, he calls life a day, in *verſe 6.* of this chapter. Mans life is very much reſembled to a day in three or four reſpects.

1. Life

1. Life is like a day for the shortneſs of it: men dream of a long life, ſaith *Auſtin.* Men they do think of ſuch a thing as an earthly Eternity, but it is a ſhort day. Infancy, that is day break: Youth that is Sun riſing: Full growth, that is the Sun in its Meridian: Old age, is Sun ſetting: Sickneſs, is Evening; and then comes the night of Death. Life it is a day; and is it ſo ſhort? but a day; why do we then rather loſe time, than live it?

2. Life is like a day for the viciſſitudes that are in it. A day hath much alteration and change of weather; the Morning that ſhews clear and bright; at Noon black Clouds and Rain: one part of the day is calm and ſerene, the other part it is bluſterous and windy: Such is our life, it is like a day; what change of weather is there in Man's life? What ſudden alterations fall out? ſometimes health, ſometimes ſickneſs, ſometimes proſperity, and ſometimes adverſity: Here is change of weather; ſometimes we ſee the

White Lilly of Peace, ſometimes again the Red Roſe of a Bloody War appears: Here is change of weather.

3. Life it is a day for Labour: The day it is the time for working, *Pſal.* 104. 23. The Sun riſeth, and man goeth forth to his work. Death is a ſleeping time for the body: Life is a working time; a Chriſtian hath no time to lie fallow, *Phil.* 2. 12. *Work out your ſalvation with fear and trembling. Work while it is day, John* 9. 4. Still there is ſome work to do, either ſome ſin to mortifie, or ſome grace to exerciſe.

4. And laſtly, If a day be once paſt, you can never call that day again: ſo when once this day of life is paſt and gone, you cannot call it back.

Uſe, Briefly.

1. The thoughts of this that our lives is but a day, may ſerve to cool the intemperate heat of our affection to earthly things: we ſhould not be much

much raiſed in the enjoyment of them, nor much dejected in the want of them: Theſe under-moon comforts they are not to be with us long; only a few days: Nay it is but a day: Why then ſhould we be too much taken with them? Our life being ſo tranſient, made up of a few flying Minutes, it ſhould much abate our affections to all things under the Sun. *Abraham*, I read of him, that he bought the poſſeſſion of a burying place, *Gen.* 49. *v.* 30. The longeſt poſſeſſion we have here on Earth, it is the poſſeſſion of a burying place. So much for the firſt particular, a deſcription of Life; it is not meaſured by years, but days; nay, it is ſhorter, it is but a day.

2. The ſecond thing in the Text is the determination of Man's Life, in theſe words, *My appointed time; the days of my appointed time.* The Hebrew hath a double ſignification.

1. It ſignifies the days of my Warfare to militate; the days of my warfare,

Hence note this;

That a Christians Life here on Earth it is no other than a warfare.

1 *Tim.* 1. 18. *That thou mayest war a good warfare.* It is not an easie life, a life of sloth and pleasure; it is a warfare; all the days of my warfare. A Christians Life it is a warfare in three respects.

1. In respect of Hardship.
2. Watchfulness.
3. Combate.

First, In respect of Hardships; a Souldier he doth endure much hardship; he hath not his soft bed, nor his dainty fare, but goes thorough many a tedious March; such is a Christian's life, 2 *Tim.* 2. 3. *Thou therefore indure hardship as a good Souldier of Jesus Christ.* We must not be, as *Tertullian* saith, silken Christians, but expect to wrestle with difficulties.

Secondly, A Christians life is a warfare, in respect of Watchfulness: We must stand Sentinel, and be ever upon our

our Guard. The Souldier gets up into the Watch-tower, ſends out his Scouts, leſt the Enemy ſhould ſurprize him. It was Chriſts watch-word, *Mark* 13. 37. *I ſay unto you all, Watch.* A ſubtle Heart needs a watchful Eye. Watch leſt ſin doth decoy you, leſt Satan falls upon you when you are aſleep on your Guard: when you have been praying againſt ſin, then you muſt watch againſt temptation.

Thirdly, A Chriſtians life it is a warfare for Combate. We all of us come into the world as into Field-battle; we ſtand juſt as the Jews did, *Nehem.* 4. 17. *Every one with one of his hands wrought in the work, and in the other hand held a weapon.* Juſt ſuch is our Military poſture, working and fighting in order to this holy warfare; we muſt get our Spiritual Armour ready, the Breaſtplate of Holineſs, which can never be ſhot thorow; and having got this Armour, and the Shield of Faith in our hands, we muſt now give battle to our Spiritual Enemies,

2 *Tim.* 4. 7. *I have fought the good fight of Faith*, yea and we muſt maintain a Combate with the fleſh, and that for an Enemy Satan.

To encourage us in this Warfare, conſider but theſe two things.

Firſt, We have a good Captain, Jeſus Chriſt, he is called the Captain of our Salvation, *Heb.* 2. 10. Chriſt not only leads us in our march, and gives us skill to fight, but he gives us ſtrength alſo. A Captain he may give his Souldiers Armour, but he cannot give them ſtrength to fight, but Chriſt doth, *Iſa.* 41. 10. *I will ſtrengthen thee, yea I will help thee.*

Secondly, To encourage us in this warfare againſt Sin and Satan, having overcome our Ghoſtly Enemy, then we ſhall have a glorious Recompence of Reward: *Henceforth is laid up for me a Crown of Righteouſneſs*, 2 *Tim.* 4. 8. A Crown, it is not fit for every one; a Crown, it is not fit for every head, only Princes, Kings, perſons of Renown. After our Combate with Sin

and

and Satan, God will call us out of the Field, where the Bullets of Temptation did flie so fast, and will give us a victorious Crown, then no more Battle, but there shall be Musick, not the Drum and the Cannon, but the Viol and the Harp shall sound, *Rev.* 14. 2:

Use 2.

Is Life a Warfare? how unworthy and blameable are they, who have no Spiritual Artillery, nor do make out against their Spiritual Enemies? they spend their time in dressing themselves, but do not put on their holy Armour. *And rejoyce in the sound of the Organ.* They spend their days in mirth, as if their lives were rather for Musick than for Battle. I have read of one, he would have no mans name written upon his Tomb, but he who died manfully in War. God writes no mans name in the Book of Life, but such as die in this holy War, die in Battle, fighting this good fight of Faith.

Secondly,

Secondly, Let us consider this word in the Text in the other signification, *The days of my appointed time*; my appointed time,

Hence observe this;

Doct. *That God hath prefixt the just time and period of every mans Life.*

Job 14. 5. *His days are determined; thou hast appointed the bounds that he cannot pass.* God who numbers ours hairs, numbers our days. He hath entred down in his Decree how long our lives shall last, and we shall not live one hour nor minute beyond the time prefixt. Therefore do not say, If such a casualty had not happened, such a friend had not died so soon.

Obj. *But is it not said in* Eccles. 7. 16. *Be not over much wicked, why shouldest thou die before thy time?*

Ans. There is a general time of life, and there is a limited time of life: There is a general time, in regard of the

the course of Nature; and there is a limited time, in regard of Gods Decree, how long such a person shall live. Now a man that dies young, or dies a violent death, he dies before his time, in regard of the course of Nature, but he doth not die before the time that God hath limited and appointed.

Use 1.

First Use is, to admonish us all to beware of adjourning and putting off our Repentance. Our days they are certain to God, but they are uncertain to us. The Lord knows how long our Glass will be running; for ought we know there is but a few Sands more to run; life may expire in an instant, when our breath goes out, we know not whether we shall draw it in again. It is true, *Hezekiah* had a Lease sealed him of fifteen years, but we have no such Lease; we are Tenants at will, and may be turned out presently;

preſently; our time of life is known to God, but not to us; therefore take heed of procraſtinating and delaying: death may be ſent to any of you this night with a *Habeas Corpus*: God may ſay, *Give an account of your Stewardſhips.*

Secondly, Is the time of our life appointed, and the number of our days ſet? why then, this ſhould teach us courage for God; be not fearful of doing your duty to appear for God, to own his Cauſe in an Idolatrous generation, to vindicate Gods Truth, wherein his glory is ſo concerned; ſo the Text ſaith, Our time is appointed. Men can take away our Liberty when they will; they ſhall not touch a hair of our heads till Gods time is come. This made our bleſſed Saviour ſo zealous for his Fathers Honour, ſo ſharp in his Reproof againſt ſin. Whence was Chriſt ſo couragious? *John* 8. 20. For his hour was not yet come. Chriſt knew full well that all his Enemies could not take away his life,

life, till the time was come which his Father had appointed: This ſhould make us like *Athanaſius*, that Bulwark of the Nation.

Thirdly, The third thing in the Text is *Job*'s holy Reſolution; *I will wait till my change come*, that is, I will wait till death come.

Hence note this,

Doct. *That death, whenever it comes, it makes a great change.*

Firſt, This change that death will make, it is a certain change; there is no avoiding it, *Pſal.* 89. 48. *What man is he that lives and ſhall not ſee death? Heb.* 9. 27. It is not ſtrength, it is not courage, it is not any worldly grandure can exempt from death: deaths Sword cuts aſunder the Royal Scepter. The godly they muſt die as well as others: Though death doth not deſtroy the treaſure of Grace, yet death breaks the Veſſel that this treaſure is in. *Pliny*, he ſpeaks of a golden Vine that

that is not ſubject to ſtorms. The body of a Saint, when glorified, ſhall be be like that golden Vine, but now it is a withering Vine, and is ſoon blaſted by death. We are not ſo ſure to lie down in our beds, as we are to lie down in our graves.

Secondly, The change that death makes, it is a viſible change: how ſtrangely is the body metamorphoſed at death, that one ſcarce knows their friends, they are ſo disfigured by death! the Eyes hollow, the Jaws fallen; death carries away all the goodly ſpoil of beauty; it changes a living body into a carkaſs, *Pſal.* 39. 11. Thou makeſt the beauty to conſume like a Moth. Take a body of the fineſt ſpinning, the Lilly and the Purple, white and ruddy, when once death, as a Moth, gets into it, it conſumes all the luſter and glory of it. Death puts the body into a very frightful dreſs, that nothing can fall in love with it but the Worms.

Thirdly, The change that death makes, it is often a very ſudden change:

change: death steals upon some unawares; as one I have read of was suddenly choaked with the kernel of a Grape. What quick dispatch do several distempers make! death oftentimes strikes, and gives no warning.

Fourthly and lastly, The change that death makes, it is an unalterable change: As the Tree falls, so it lies to eternity. Death is a change that puts us into an unchangeable condition.

Application.

First, See what a different change death makes to the Righteous, and to the Wicked; both are changed at death; but there is a vast difference.

First, Death makes a dreadful change to the Wicked; it is a Trap-door to let them down to Hell. The Wicked that live here in gallantry and splendor, that are clothed in Purple, and fare deliciously every day, oh but when death comes they will find an alteration. Death will throw the

Wicked

Wicked down from the top of the pinacle of their honour, *Rev.* 18. 22. I allude to it, *The voice of the Harper shall be heard no more in thee.*

There is a River in *Americа* that runs in the day, but in the night it is dried up: so these pleasures that now run in the life-time in a full current at the night of death, shall all be dried up. Nor will the ungodly only lose their suggared things; but here is their misery, their Souls must be steeped in the flames of Hell, *Mark* 9.44. where the Worm dies not. Such a fire is kindled in Gods anger, that no tears can quench it, nor no time can finish it. We read that the Servant under the Law, if he had a hard Master, yet at the seven years end there was a Jubilee, a year of Release, when the Servant might go off from him; but in Hell torments there is no year of Jubilee, *Rev.* 9.6. Men shall seek death, and shall not find it. If a spark of Gods anger falling into a mans Conscience, be so full of torture in this

this life; oh then how terrible will it be to have the fire of Gods wrath to lie in for ever! Thus you see death will be a sad change to the unrighteous: Therefore surely the very thoughts of death must needs be terrible to a wicked man.

Secondly, It will be a glorious change to all Righteous persons; they shall have their fetters of sin knockt off, and shall drink of the Rivers of pleasure: Oh blessed change! from a weary Pilgrimage, to a blessed Paradice; from Labour, to Eternal Rest. In short, death to a Child of God, it is a friend: Death it is a pale Horse to carry a Believer home to his Fathers house. Death gives a full possession of glory. There is a Freehold in Law, and there is a Freehold in Deed. A Believer now hath a Freehold in Law, that is, he hath a Right to Heaven, but at death he hath a Freehold in Deed: He makes Entry of it, and takes Possession. Death pulls down this old Building, this House of

Clay, and prepares for the Soul a better Houſe, a Houſe not made with hands; Oh bleſſed change to the Righteous! and this may be comfort in the death of Chriſtian friends; whenever they are changed by death, they are ſure to change for the better; they go inſtantly into a bleſſed Eternity.

Second Uſe is of Exhortation.

Does death make ſuch a change, a certain change, a viſible change, and ſometimes a ſudden change, and an unalterable change? Let us all labour to be fitted for this great change. It is a very ſad thing as *Job* ſaith, to have the grave ready for us, and we not ready for the grave. When death ſurprizes the unprepared Soul, what a condition will he be in? he will ſay as thoſe, Oh death! I pray thee let me be excuſed one day more, one hour more, to prepare my ſelf; but death will neither be bribed nor courted.

Job

Job curſed the day of his birth. Unprepared Souls will curſe the day of their death. Oh then be fitted for this laſt end! and for that purpoſe labour for a holy change: get grace into your Souls; death cannot hurt grace: Grace is Armour of proof; it can never be ſhot thorow. Grace, it is as needful for the Soul, as Oil is for the Lamp. Chriſtians, get holy hearts; be as Chriſts Bride: get your ſelves ready; dreſs your ſelves every day by the Glaſs of Gods Word: ſee your ſpots in that Glaſs; and when you have ſeen them, waſh them off by Repenting tears. Adorn the hidden Man of your hearts with Love, Meekneſs, Holineſs; and put on the Lord Jeſus, which is your clothing of wrought Gold. By having this holy change wrought, you will be fitted for your laſt and great change.

To conclude all:

You that are prepared, live in a continual expectation of this great change;

ſo did *Job* in the Text; *I will wait till my change come.*

Firſt, Live in hope till this change come.

Secondly, Be patient till this change come.

Firſt, Live in hope till this change come. This word in the Text, *I will wait*, in the Hebrew it is, *I will hope till my change come.* The Husbandman having ſowed his ſeed, he hopes for a crop: Having ſowed the ſeed of true Repentance, now hope for a full crop of glory at death.

Secondly and laſtly, Be patient till this change come; *I will wait*, ſaith *Job*; in the Greek it is, *I will be patient till my change come.*

Indeed, the troubles that the Righteous ſuffer here, and that great preferment they ſhall have in Heaven, may be ready to cauſe impatience to ſtay here any longer; but take heed of this; we muſt not be our own Carvers: God knows the beſt ſeaſon when he will ſend for his Children home;

home; therefore we must wait but a while, then we shall enjoy our wish, and that is, to have Christs sweet Imbraces, and to lie in the Bosom of Divine Love.

SERMON II.

This Sermon was Preached in the Pariſh of St. *Margaret Moſes.*

Pſalm 23. 4.

Thy Rod, and thy Staff, they comfort me.

THIS Pſalm St. *Bernard* calls a noble and illuſtrious Pſalm. The Jews did uſe to repeat this Pſalm when they ſate down to their meat. In it *David* ſets forth two things: His Experience, and his Confidence: His Confidence, in the firſt and laſt verſes: In the firſt verſe; *The Lord is my Shepherd, therefore I ſhall*

not want. In the laſt verſe; *Surely that goodneſs and mercy ſhall follow me, all the days of my life*; here is *David's* Confidence: His Faith was riſen up into a great degree of confidence. But that which I ſhall ſpeak to is, of *David's* Experience, in the words that I have read; *Thy Rod, and thy Staff, they comfort me.*

What is here meant by Staff? a Staff is for ſupport, whether it be the Staff one walks with, to ſupport the body; or whether it be the Staff of Bread that ſupports the Life of Man. Staff is for ſupport; ſo here in the Text; *Thy Staff comforts me.* By Staff is meant metaphorically, the Staff of Gods ſupportation; *Thy Staff comforts me.* Gods Providence it is a Wing to cover the Saints; it is a Breaſt to feed them; and it is a Staff to uphold them. In the moſt calamitous times, the Church of God hath the Staff of Gods Supportation; and this is the reaſon that the Church is preſerved, in deſpite of all malice and oppoſition.

This

This Buſh burns, yet it is not conſumed. Though the Lion roar, yet the Lambs of Chriſts fold are in ſafety. Though the Rulers take counſel againſt the Saints of the Moſt High, yet they are kept alive: Here is the reaſon, thy Staff doth comfort me. The Saints have always the Staff of Divine Protection: God ſecretly preſerves them, and ſets an inviſible Guard about them. We ſee the Staff that ſmites the Godly; but we do not ſee the Staff that upholds them. We ſee their danger, but we do not ſee their defence. God is their Staff of ſupport. Gods continual care of his Church, is as a Wall of Braſs, againſt which the Gates of Hell ſhall never prevail. The Church of God hath God for her Guardian: The Enemies muſt firſt overcome God, before they can overcome his Church, ſaith *Luther.*

For the Uſe of this briefly.

This is no ſmall comfort to Gods Church; ſhe hath a Staff of ſupport; God is her protection. The Saints of God

they

they have malignant Enemies to conflict with: The Powers of the Earth are againſt the godly. We read the Beaſt in the *Revelations* had on his head ſeven Horns and ten Crowns, *Rev.* 13. 1. and this was given him to make War with the Saints. You ſee the People of God was then in an ill caſe; they had the Horns and the Crown againſt them: But the Saints, they have the Lion of the Tribe of *Juda* on their ſides; and Chriſt hath a Staff to protect them, and Teeth to devour all his Enemies. So much briefly for that expreſſion; for I only glance at it; *Thy Staff doth comfort me*; thy Staff of Supportation and glorious Providence, it is always with me; it doth comfort me. But that which I ſhall chiefly ſpeak to, is the firſt of theſe in the Text; *Thy Rod doth comfort me.*

In the opening of this, the Quetion is;

Queſt. *What is meant by Rod?*

Anſw. This word Rod, when it is aſcribed unto God, it is taken three ways in Scripture. Firſt,

Firſt, For Gods deſtroying Rod.

Secondly, For Gods Paſtoral Rod, as a Shepherd.

Thirdly, For his diſabling Rod, or Rod of Affliction.

Firſt, The Rod when it is aſcribed unto God, which he uſes towards his Enemies, *Pſal.* 12. 9. *Thou ſhalt break them with a Rod of Iron:* This Rod of God upon his Enemies doth comfort the godly, *Pſal.* 58. 10. The righteous ſhall rejoyce when they ſee the vengeance; Gods deſtroying Rod upon ſinners, it is matter of rejoycing and comfort unto the godly. We read of *Deborah*'s ſong, her triumphant ſong, and the Jews Feſtival before the deſtruction of *Haman*, *Eſther* 9. 22. The Rod of God upon the wicked comforts the godly.

Queſt. But ſome may ſay, *How far may the godly be comforted in the deſtruction of wicked men? how far may they rejoyce?*

Anſw. The godly may be comforted in the deſtruction of wicked men, ſo far

far as now there is a ſtop put to their ſins, and they cannot live any longer to diſhonour God.

Secondly, Gods deſtroying Rod upon the wicked, it is a matter of comfort to the godly, as hereby Gods Juſtice is declared to all the world. Why did God ſmite *Pharaoh?* for his Pride and Tyranny. The Saints rejoyce and triumph to ſee Gods Juſtice executed upon his Enemies, *Exod.* 15. *v.* 1. They are comforted to ſee Gods Juſtice in puniſhing the wicked of the world.

Thirdly, It is comfort to the People of God to ſee a wicked man deſtroyed. Gods ruining of ſinners is a warning to others to make them fear ſin; this is clear from *Deut.* 17. 12, 13. That man that doth preſumptuouſly, that man ſhall die, and all the people ſhall hear and fear, and do no more preſumptuouſly. Gods Judgments upon wicked Perſecutors, may make others afraid and tremble to go on in their ſin. Thus far Gods deſtroying

Rod

Rod is a comfort to the godly; they rejoyce to think that this may be a warning to ſinners, and may be a means to reclaim many from their Impieties.

Fourthly and laſtly, Gods deſtroying Rod upon the wicked, it is comfort to the godly upon this account, as Peace and Deliverance ariſes to the Church of God. When *Pharaoh* was deſtroyed, *Iſrael* had a Writ of Eaſe now granted them. Nay further, the deſtruction of the wicked, ſuch as are deſperate ſinners, doth not only cauſe Liberty to ariſe in the Church of God, but it doth cauſe the growth of Religion. A clear Inſtance; *Herod* being eaten up with Worms, the Text ſaith, preſently *the Word of God grew and multiplied, Acts* 12. 23. Thus far Gods deſtroying Rod upon the wicked, flagitious ſinners is a comfort to the godly; *Thy Rod doth comfort me*; thy Rod of Iron that doth break the prophane ſinners of the world, that doth comfort me.

Secondly,

Secondly, As there is Gods deſtroying Rod which comforts the godly; ſo there is Gods Paſtoral Rod; or his Shepherds Rod, which he uſes towards his Sheep, conducting them to green Paſtures, and ſtill Waters: There is Gods Shepherds Rod, by which he leads his Elect Sheep to the green Paſtures and ſtill Waters. Theſe green Paſtures and ſtill Waters, may be meant of the Ordinances: And that ſweet comfort the People of God find in the uſe of Ordinances; why, this Rod of God, this Shepherds Rod, this Paſtoral Rod, this Rod doth comfort the godly.

Thirdly and laſtly, There is Gods diſabling Rod, or his Rod of Affliction; this alſo is comfort to the People of God, 2 *Sam.* 7. 14. *I will chaſten him with a Rod of mine.* And in *Micah* 6. 9. *Hear ye the Rod, and who hath appointed it*; and in this ſenſe I underſtand this Text of Scripture, *Thy Rod doth comfort me*: So then the Obſervation is this,

Doct.

Doct. *That Gods Rod, his Afflicting Rod upon his People yields matter of comfort to us.*

Thy Rod doth comfort me. This I confeſs to fleſh and blood it ſeems a Paradox; it ſeems ſtrange: What, that the Rod of Correction ſhould give comfort! If *David* had ſaid, Thy Promiſes, Lord, they comfort me; or thy good Spirit, that doth comfort me, it had been no wonder; but that he ſhould ſay, *Thy Rod doth comfort me*, how can this be? Is it uſual for the Church to call pain comfort? how then doth *David* ſay, *Thy Rod doth comfort me?* Who can of ſuch Thiſtles gather Figs? or of ſuch Thorns gather Grapes? How can there be comfort from the Rod?

I ſhall ſhew you that there is much conſolation gathered out of Correction; *Thy Rod doth comfort me.* The Rod of God it is not like *Moſes*'s Rod when turned into a Serpent, but it is like

like *Jonathan*'s Rod, which had Honey at the end of it. The Rod of God, it is like *Aaron*'s Rod, which brought forth buds, and bloſſoms, and Almonds, *Numb.* 17. 8.

Then the Queſtion is this;

Queſt. *How doth this Afflicting Rod give comfort?*

Anſw. In ſix particulars.

Firſt, Gods Afflicting Rod doth comfort us, as it gives us Inſtruction: where it doth teach, it doth comfort, *Micah* 7. 14. *Teach thy people with thy Rod.* How doth the Rod teach? why it teaches with Inſtruction: ſo it teaches with Comfort. *Luther* ſaith, There were many Pſalms in the Bible he never rightly underſtood till he was in Affliction. The Rod teaches to know God aright; and is not that matter of comfort? 2 *Chron.* 33. 11. When *Manaſſeh* was afflicted, then he knew the Lord was God. And the Rod it teaches a man to know himſelf; he ſees that corruption working in his heart, that he never could diſcern

diſcern before. The Eyes that Sin ſhuts, Affliction opens. The Rod gives Wiſdom; it is a teaching Rod; and thus Gods Rod comforts. What though it makes us weaker, ſo it makes us wiſer?

Secondly, Gods Afflicting Rod hath comfort in it, as it is a token of ſpecial favour he bears towards us, *Rev.* 13. 19. We think God cannot favour us, unleſs he hath us in his Lap; yet he doth love and favour us, when he gives us the bitter Diet-drink of Affliction. Gods Rod, and Gods Love, they both ſtand together: Thus the Rod comforts, it brings us a token of Gods Love: It is no love in God to let men go on in ſin, and never ſmite; this was no love. Is it any love to your Child, to let him take his courſe, and to let him run into the water and drown if he will? To be without the Rod of Gods Diſcipline, it is a ſign of a Baſtard Child, and a brand-mark of Reprobation, *Heb.* 12. 8. If God will let any fall upon the Rock

of Ruine, then he will ſuffer them to go on in ſin, and not correct them, *Hoſ.* 4. 14. *I will not puniſh your Daughters when they commit Whoredom.* Take notice; God ſpares the Rod in anger. Gods hand is heavieſt when it is lighteſt. God puniſheth moſt when he doth not puniſh; but now God ſmites, that he may ſave his People; and is not that love? And the Love of God doth allay and take off the ſmarting power of the Rod, and gives the Soul comfort. Let me feel Gods hand, ſo I may have his heart.

Thirdly, Gods Rod comforts, as it makes way for comfort. Phyſick, tho' bitter, yet it hath comfort in it, as it makes way for health. The Rod, it is to make way for comfort. The Rod of God, it is to beat out the duſt, and make us purer. If a Fuller dip his Cloth in Water, it is to whiten the Cloth. The Water of Afflictions are to lay Gods People a whitening, *Dan.* 12. 10. *Many ſhall be tryed and made white.*

Nay farther, Gods Rod upon his Children doth not only make way for comfort; but, which is more, this Rod diſtils comfort into the Soul. Even as the Fire cauſes ſweet Water to drop from the Still: So out of Affliction, God ſtills the ſweet Water of Conſolation. A clear Inſtance for this, 2 *Cor.* 1. 4. *Who comforteth us in all our tribulations.* Here is the Rod of God comforting. When the Saints Tryals have been ſharpeſt, their Comforts have been ſweeteſt. Behold here Honey at the end of the Rod, *John* 16. 22. *Your ſorrows ſhall be turned into joy.* Here is the Saints Water turned into Wine. That holy Martyr that was in Priſon, dated his Letter thus; *From the pleaſant Garden of the Lion Priſon.* God doth Candy his Wormwood with Sugar. The Saints never taſted ſo much of Gods compaſſion, as in their deepeſt Affliction; and in this ſenſe *David* might truly ſay, *Thy Rod doth comfort me.* So ſaith the Apoſtle, *God comforteth us in all our tribulations.*

Fourthly, Gods Afflicting Rod hath comfort in it, as it brings this good news to the Soul, That this is the worſt that ever ſhall befal him. The Lord comes with a murdering Ax, to hew down wicked men; but he hath only a rattling Rod to his Children: This is all the Hell that ever they ſhall feel; is not this comfort? 1 *Cor.* 11. 32. *But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* Is not this comfort to know that this is the worſt that we ſhall have? God lays upon us a light Affliction, and ſaves us from wrath to come: Here is the Rod full of comfort. What is a drop of ſorrow that the godly taſte, to the bottomleſs Sea of wrath the damned do endure for ever?

Fifthly, Yet farther; The Rod, it is full of comfort, as it makes us happy; and for this conſult that Scripture, *Job* 5. 17. *Behold, happy is that man whom God correcteth.*

Among the Philoſophers, ſome place their

their happineſs in Riches, ſome in Wiſdom, ſome in Pleaſures, and the like; but, who ever placed happineſs in Affliction?

The Worldlings cry, If this be happineſs, the Lord deliver them from it. But *Job* ſaith this, *Happy is that man whom God correcteth:* How is he happy? he is happy who is made better by Affliction. The Croſs, though it makes the outward condition worſe, yet it makes the heart better.

Again, he is happy who hath God to viſit him. Don't we account him a happy perſon, who hath a King to viſit him? but much more to have a God to viſit him? Perſecution, it is a Rod, yea, but for all that, it is a bleſſed Rod; it is a healing Rod. A Rod, though it ſmarts, yet it ſaves the Soul. Well then may a Chriſtian ſay, *Lord, thy Rod comforts me*; this makes me happy. Happy is that man whom God corrects.

Sixthly and laſtly, Gods Rod hath comfort in it, as it is a means to bring

us to glory. Gods Rod whips us to Heaven, 2 *Cor.* 4. 17. *These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.* Affliction is like throwing a Bag of Money at another; it may bruise him, but it doth enrich him: so Affliction, it may bruise us, but it doth enrich us; and this works for us a far more exceeding and eternal weight of glory.

In short, the black Rod prepares for the white Rod. Oh Christian! thou who art now humbled by some sharp Affliction, shalt shortly wear a Garland made of the Flowers of Paradice: Thou shalt have thy Soul set thicker with the Jewels of Heaven, than the Firmament is with Stars.

Thus you see this Truth is verified, *Thy Rod doth comfort me.*

Application.

First, Here are several Inferences; to name four.

First,

First, See then from hence the difference betwixt the wicked and the godly: God makes the worſt things tend to the conſolation of the godly; and the beſt things tend to the condemnation of the wicked. Let the People of God meet with Affliction, it is for the better. Gods Rod comforts. Let the wicked have proſperity, it is for the worſe. Cordials themſelves kill them. To the godly, evil things have good in them. To the wicked, good things have hurt in them; this is clear Scripture; *Their Table is a ſnare*; I ſay, the wickeds Table is a ſnare, *Pſal.* 69. 22. Wicked men have mercy out of Gods hand, as *Iſrael* had Quails; they were ſawced with the wrath of God, *Eccleſ.* 5. 13. A clear Scripture: *I have ſeen an evil under the Sun, Riches kept for owners to their hurt.* Like *Hamans* Banquet, which was a Prologue to his Execution. To wicked men even ſpiritual mercies are turned into Judgments. The Word preached is a ſavour of death to the wicked, 2 *Cor.*

c. 2. *v.* 16. Nay farther, Jeſus Chriſt himſelf is a Rock of Offence to the wicked, 1 *Pet.* 2. 7. Chriſt is as well for the falling, as the riſing of many in *Iſrael*, *Luke* 2. 34. In ſhort, Sinners ſtumble at a Saviour, and pluck Death from the Tree of Life. As for the godly, Gods Rod comforts them: As for the wicked, Gods very Mercy ruins them.

Secondly, See then from hence, that Religion is not to be looked on as a melancholy thing. Some perſons diſcourage Religion, and draw it with a ſour countenance, and in a frightful dreſs; but we ſee the worſt of Religion hath much comfort in it; the very Rod of God comforts the godly. See that Scripture, *James* 1. 2. *Account it, my Brethren, all joy, when you fall into divers temptations*; that is, Afflictions they are called temptations, becauſe they are for Tryal: *Account it all joy*; joy, and all joy. Take the ſoureſt part of Religion that is ſoureſt to the Soul, Repentance; and that which is ſour

to

to the Body, Affliction; and there is comfort in both.

First, That which is sour to the Soul, Repentance; there is comfort in that: For whom is the Oyl of Joy prepared, but for Gods mourners? *Isa.* 61. 3. A gracious Soul is never more enlarged and comforted, than when he can melt kindly for sin. Christ Jesus made the best Wine of Water. The best Wine of Joy is made of the Water of true Repentance. The Hebrew word to repent, signifies, to take comfort. None have such ground of comfort as a true Penitent: When God makes him weep for sin, he goes away weeping for joy. Thus you see the soureſt part of Religion hath comfort in it.

Secondly, Take that which is sour to the Body, Affliction; and it hath comfort in it. A parallel Scripture for this worth observing, 2 *Cor.* 6. 10. *As sorrowful, yet always rejoycing:* There is comfort in the Rod. A Christian is like a Bird that can sing in the Winter season: He can pick comfort out of the Rod,

Rod, and with *Sampſon*, fetch Honey out of the Lion. 1 *Theſ.* 1. 6. Having received the Word with much Affliction, with Joy; here is Gods Rod comforting that Chriſtian which knows Affliction tends to the bettering him, making his Grace purer, and his Crown brighter: He can rejoyce in Affliction, and ſay as *David*, *Oh Lord, thy Rod comforts me.* Thus you ſee Religion is no unchearful thing.

Thirdly, A third Inference is this: If Gods Rod comforts, then it ſhews us what good reaſon we have to chuſe Affliction rather than Sin. There is ſomething in Affliction to comfort us; but there is nothing in Sin to comfort us. Sin it is evil, and nothing but evil: It is the ſpirit of Witchcraft; it defiles the mind, diſturbs the peace; it puts a worm into Conſcience, a ſting into death, and a fire into Hell. This is in Scripture called the abominable thing, *Jer.* 44. 4. *Do not this abominable thing which I hate.* Sin binds the Soul over unto Gods wrath for ever. Oh then,

what

what wiſdom is it to chuſe Affliction rather than Sin! A Chriſtian can ſay, there is comfort in the Rod; but he cannot ſay, there is comfort in Sin. Sin puts the Soul into an Agony, and makes it in the very ſuburbs of Hell. *Moſes* choſe Affliction rather than Sin for a ſeaſon, *Heb.* 11. 25.

Fourthly and laſtly, If Gods Rod comforts, then what doth Gods Love do? If there be any comfort, as you have heard, whilſt God is afflicting us; what comfort is there while he is embracing us? If there be any comfort in the Valley of Tears; what is there then in Paradice? There is the Bed of Spices, and the River of Pleaſures. If God can make a Priſon ſweet; what then is Heaven? If afflicting mercy be ſo great; what is crowning mercy? Did God make one of the Martyrs flames a Bed of Roſes; why then, how ſweet is it to lie in Chriſts boſom, the Bed of Perfume?

The ſecond Uſe is of *Exhortation.*

Uſe 2.

Uſe 2.

If Gods Rod hath ſo much comfort in it to the godly; then be not too much dejected and caſt down in Affliction. If you meet with loſſes; if you meet with Pyrats at Sea, and Hornets at Land, you ſee God can turn all theſe to good; *Thy Rod comforts me.* Therefore be not too much caſt down. Tho' we are not to pray for Affliction, for it is in it ſelf penal; neither muſt we deſpond under Affliction. *Oh*, ſaith one, *if God did love me, he would not have dealt thus ſeverely with me; he hath bereaved me of ſuch and ſuch a dear comfort, which is like plucking a Limb from the body.* But Chriſtian conſider, that which thou calleſt a dear comfort that God hath taken away, perhaps it was an Idol; it may be thou lovedſt it more than thou didſt God; and if thou hadſt not loſt this comfort, thou mighteſt have loſt thy Soul and Heaven too; why then, hath God in taking away this

this comfort done thee any wrong? there is mercy in all this: Maiſt not thou ſay at laſt, *Thy Rod comforts me?*

The third Uſe of *Tryal.*

Uſe 3.

Let us examine whether we have had any Honey out of the Lion, any comfort out of Affliction. Hath the Rod of God upon us bloſſomed and brought forth Almonds? It's certain we have met with Affliction in one kind or other; but what benefit have we got by Affliction? what advantage for our Souls? Can we ſay indeed as *David, Lord, thy Rod comforts me?* Can we ſay, We have met with ſuch and ſuch a ſore Tryal, and it hath brought us nearer to God, and weaned us from the world? it hath conquered our Pride, and tamed our Covetouſneſs? When Gods Rod upon us fetches Water of tears, and makes us weep bitterly for our ſin, then it is a good Rod.

In ſhort; If Gods Rod hath made

us

us better, it hath made us Reform, and break off iniquity; when we can say with *Ephraim*, *Hoſea* 14. 8. *What have I to do with Idols?*

To conclude all; Let it be our daily prayer to God that we may find ſome comfort in Affliction, ſome Honey mingled with our Gall. *David* ſpeaks of comfort in Affliction, *Pſal.* 119. 50. *This is my comfort in Affliction.* Affliction it is not joyous, but grievous: Oh but when the Lord doth bleſs and ſanctifie it to us, now it brings comfort with it. Let us pray that we may hear the voice of the Rod, and kiſs the Rod, and bleſs the hand that holds it. Let's pray unto God that we may ſee his hand in every Affliction, and wherefore God contends with us, that we may turn to him that ſmites, and ſay as *David* doth here in the Text, *Oh Lord, thy Rod and thy Staff they comfort me.*

SERMON

SERMON III.

John 16 33.

These things I have ſpoken unto you, that in me ye might have peace: In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

THESE words were ſpoken by our bleſſed Saviour not long before his ſuffering. The Chapters foregoing are full of ſpiritual ſweetneſs: This bleſſed Sun of Righteouſneſs did it ſeems ſhine more glorious and bright a little before his ſetting. Our Saviour Chriſt, he was now about to leave the world, and go to

to his Father; and therefore having endeavoured to comfort the hearts of his Apoſtles and Diſciples, he knew they would be ſorrowful; therefore the more he endeavours to comfort them; and this is the great Cordial he gives them before his death: *Theſe things have I ſpoken unto you, that in me ye might have peace.* Chriſt foretold that Sufferings would befal his Apoſtles and Diſciples: *In the world, ſaith he, ye ſhall have tribulation*: the Greek word for tribulation, it is a metaphor that alludes to Grapes that are ſqueezed in the Wine-preſs till the blood of the Grapes comes out: So ſaith Chriſt, *In the world ye ſhall have tribulation*: You ſhall be put into the Wine-preſs, and perhaps the blood of the Grape may be preſt out. Tribulation it is the Saints Diet-drink; it is bitter, but it is wholeſom. All that God doth in afflicting his Children, it is but to make them better, and to try them, and make them white, *Dan.* 10. *v.* 12. Is it not far better to ſwim thorow

row the main River, the Red Sea of Affliction to Heaven, than to ſwim thorow the perfumed Joys and Pleaſures to Hell and Damnation. *In the world*, ſaith Chriſt, you muſt look for, *ye ſhall have tribulation:* But Chriſt having told of this bitter Pill, he gives them ſome Sugar of comfort to ſweeten it, and make it go down the better. In theſe words of the Text; *Theſe things I have told you, that in me ye might have peace.*

Firſt, Here is the dark ſide of the Cloud, *tribulation.*

Secondly, The bright ſide of the Cloud, that *in me ye might have peace.*

Doct. *That the Lord Jeſus Chriſt, who is our Peace-maker, gives his ſweet peace to all his people*; *that* in me ye might have peace.

That peace meant here in the Text, it is ſpiritual and ſacred; it is the immediate fruit and product of our Juſtification, *Rom.* 5. 1. *Being juſtified by*

 faith,

faith, we have peace with God. This ſpiritual peace the Lord Jeſus procures by his Blood, conveys by his Spirit, maintains by his Interceſſion.

Firſt, This peace Chriſt doth purchaſe and procure by his Blood; it ſwims to us in the Blood of Chriſt: the Juſtice of God being wronged by us, Jeſus Chriſt laid down his life as a price: that he paid for our peace: it is his blood that doth cement us and reconcile us to God the Father, as it is in *Col.* 1. 20. *Having made peace thorow the Blood of Jeſus.*

Secondly, Chriſt conveys this bleſſed peace by his Spirit; he doth procure it by his Merit; and he doth convey it by his Spirit, *John* 16. 7. The Lord Jeſus left this peace to us as a Legacy: And the Spirit it is Chriſts Executor, to ſee that his Will be made good; and that we ſhould have this peace: And now God being at peace with us thorow Chriſt, Conſcience that's at peace too. If the Heavens be quiet and ſerene, and no tem-

peſt

peſt there, nor wind blowing, then the Sea is calm. So if the great God be but at peace with us, and there is no tempeſt in his face, then Conſcience that is quiet, and all is calm.

Thirdly, As Chriſt doth procure this bleſſed peace by his Blood, and doth convey it by his Spirit: So thirdly, He doth maintain this peace by his daily Interceſſion. What Saint alive doth not ſometimes offend God, and cauſe the fury of his anger to riſe up in his face! Now when the caſe is thus, that we offend God, and are ready to break his peace; then Jeſus Chriſt he ſtands up as an Interceſſor, and he ſpeaks to God the Father on our behalf; and it is his requeſt that God would lay aſide his anger, and that he would ſmile upon his people again; and therefore in Scripture Chriſt is called our Atonement to make peace; and he is called our Advocate to purchaſe peace. When we break our peace, Chriſt he pleads our cauſe, and makes up this peace

again by his Interceſſion, 1 *John c.* 3. *v.* 7.

To make ſome Application of this.

Uſe 1.

Firſt, By way of Inference; See then here to what Coaſt we muſt trade for this Pearl; whither we muſt go for this ſpiritual peace that is our conſolation in life and death: Go to Chriſt for it; *That in me ye might have peace.*

Saith *Cyprian*, peace it is in Chriſt, as ſap is in the Root of the Vine, as water is in the Spring; *That in me ye might have peace*, ſaith Chriſt. This bleſſed peace that Chriſt gives, it's worth going to him for; it is ſuperiour to all other peace. Peace in a Kingd m, it is very deſirable; peace it is every ones Vote. Peace, it is the very quinteſſence of earthly bleſſings: To ſit quietly under our Vines and Figg-trees, ſurely better, a great deal better is the ſouhding of the Lute and Viol,

than

than the roaring of the Cannon. See what a ſweet promiſe God makes, *Iſa.* 2. 4. He will break their Swords into Plowſhares: all ſhall be peace. But what is this peace to the peace Chriſt gives to his People that is ſacred? This peace our Saviour gives, it hath theſe two properties, or theſe two qualifications, to name no more.

Firſt, It is an Emboldening peace.

Secondly, It is a Laſting peace.

Firſt, It is an Emboldening peace. Friends that are at peace, they uſe a kind of freedom and boldneſs one with another: So we having peace thorow Chriſts Blood conveyed by his Spirit, may be bold to make uſe of Gods Promiſes. There is never a Promiſe in the Bible, but a Believer may pluck a Leaf from, and be at peace with God thorow Chriſt. We may now uſe a holy boldneſs in prayer. We may come to God as Children to their Father, *Heb.* 4. 16. Let us come with boldneſs to the Throne of Grace. God is our Father, and he being at peace

with us, he will not deny any thing that may conduce to our real good. This may make us come with boldneſs to the mercy Seat: That's the firſt: It is an Emboldening peace.

Secondly, Chriſts peace that he gives, as it is an Emboldening peace; ſo it is a Laſting peace: Here is a peace that will hold. For all Earthly peace, to ſpeak properly, it is rather a truce than a peace; a truce, that is but for a ſmall time, and it ends: Yea but this peace that Chriſt gives, it is for ever. Once in Chriſt, and ever in Chriſt. Once juſtified, and ever juſtified: Here is a Laſting peace, *Iſa.* 54. 10. *The Covenant of my peace ſhall not be moved, ſaith the Lord.* The peace of a Believer, it is but begun here in this life; it is perfected in the Kingdom of Heaven, *Iſa.* 57. 2. *He ſhall enter into peace:* Here is a godly mans priviledge; when he dies, he dies in peace; and as ſoon as ever he is dead, he enters into peace; he ſhall enter into peace; that is, he ſhall go

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to the *Jeruſalem* above, that City of peace. Here the Saints peace it is but begun; it is but in the ſeed, there it ſhall be in the Flower. Here it is but in its infancy, there it ſhall be in its full growth. That's the firſt; ſee to what Coaſt you muſt trade for this peace: Go to Chriſt for it; *That in me ye might have peace.*

Uſe 2.

See what a ſad condition all wicked men are in, that live and die in their ſins: They have nothing to do with peace. What! Shall they have peace that make War with Heaven, perſecute Chriſt in his Members? Shall they have peace that deride and grieve the Spirit of God, whoſe very Office it is to drop peace into the Conſcience? What, a ſinner to have peace! 2 *Kings* 9. 22. *What peace, ſo long as the Whoredoms of thy Mother* Jezabel *and her Witchcrafts are ſo many!* A wicked man is a worker of iniquity: As a man works at his ſhop; ſo he

works at the trade of ſin; and what hath he to do with peace? and how deplorable is his caſe! What if a Foreign Enemy ſhould come; ſinners would be in a ſtorm, and have no where to put in for Harbour. It is a very ſad thing to be in *Sauls* condition; the Philiſtines upon him, and God departed. It is a very ſad thing to have fightings without, and fears within; to have the Bullets ſhooting againſt the Ship, and the Ship leaking within? *Iſa.* 57. 21. *There is no peace to the wicked, ſaith my God:* And if God ſaith it, he knows it to be true. The wicked perhaps they may delude themſelves, and preſume, that though they go on in ſin, yet they ſhall have peace; but to undeceive them, turn to that one Scripture, *Deut.* 29. 19. *And it come to paſs when he heareth the words of this curſe, that he bleſſes himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart.* Verſe 20. *The Lord will not ſpare him; but then the anger of the Lord and his Jealouſie*

Jealouſie ſhall ſmoke againſt that man. One may as well think to ſuck health out of Poiſon, as to ſuck peace out of Sin. Sinners they may be quiet, or rather ſecure for the preſent; but as 2 *Sam.* 26. it will be bitterneſs in the latter end. Guilt will ſooner or later raiſe a ſtorm, ſaith *Chryſoſtom.* Sin will conjure up the Winds and Storms into the Conſcience. I have ſometimes thought it is with ſin, as it is with poiſon; there are ſome ſorts of poiſon that will lie a great while in the body and not work; but at laſt it does wring and torture the bowels; a fit reſemblance of ſin. Men, they drink this poiſon, and they may be quiet a while; but at laſt, eſpecially at death, then it begins to work, and then the poiſon begins to touch the Conſcience. The great God of Heaven and Earth hath ſet up his Standard, and proclaimed open War againſt every impenitent ſinner, and it will not be long, if men go on in ſin, before Gods Cannon Bullets will begin to flie. Gods

wrath

wrath may ſeem to be like a ſleeping Lion; but this Lion will awake, and roar, and tear his prey. I will ſay but this, I confeſs God may bear long with wicked men, let them alone; he may bear long with them in reſpect of puniſhment, when he doth not remit the ſin; but it will be ſad with the ſinner at laſt, a ſad hour at death; the Body and Soul muſt part; and Chriſt and the Soul muſt part. *There is no peace to the wicked, ſaith my God.* Can they have peace that ſtrike againſt the Crown and Dignity of Heaven, and make War with Chriſt, and God, and Heaven?

A ſecond Uſe is of Tryal.

Uſe 2.

Let us then ſearch and examine; Have we this ſecret and ſweet peace in our Souls flowing from the Lord Jeſus? You may know it theſe three ways; and they are three ſure Notes that will never fail.

Firſt,

First, Such as have Christs peace in their Souls, they are ingrafted into Christ; they are one with Christ. Mark the words of the Text; *In me peace.* First, we must be in Christ, before we can have peace from Christ; *in me:* Then peace. The Graft or Scien must first be inoculated into the Tree before it receives sap and influence from the Tree. We must by faith be inoculated into Christ, before we can receive of his fulness. The wicked they may presume to have peace, and that they shall have peace, and yet they are not acquainted with Christ. Do they think ever to have an Interest in Christs peace, that have no Interest in Christs person? it cannot be. A Christless Soul hath no more to do to lay claim to Christs peace, than a Woman hath to do to lay claim to a Mans Estate that was never married to him. *In me*, saith Christ: First in Christ, and then you shall have peace from Christ, sacred peace; it is a Legacy that Christ bequeaths: he gives this Legacy not

to

to ſtrangers, but to his friends; ſuch as are united to him. Firſt the Pipe muſt be laid to the Spring before it receives Water from the Spring: ſo we muſt firſt by faith be united to Chriſt, laid to this Spring by faith, before we can receive the ſweet influences of peace from him. That's the firſt.

Secondly, Where ever Chriſt gives peace to any Soul, there he always ſets up his governing Scepter to bear ſway in that Soul. A pregnant Scripture for this, *Iſa. 9. 7. Of his Government and Peace ſhall be no end.* Firſt, there muſt be Chriſts Government ſet up in the Soul, before there is peace. Whenever the Lord Jeſus comes with an Olive branch of peace in his mouth, he always comes with a Scepter in his hand. A parallel Scripture for this, *Zech. 6. 13.* It is a promiſe of Chriſt; *He ſhall Sit and Rule, and he ſhall be a Prieſt upon the Throne.* Obſerve, Chriſt as a Prieſt, he makes peace, but he will be a Prieſt upon the Throne; that

that is, he will bring the heart, where he gives peace, into a full ſubjection to his Laws; he will be a Prieſt upon his Throne.

Now let us examine; Have we given ſubjection to Chriſt Jeſus? do we ſubmit to his bleſſed Laws? does Chriſt Sit and Rule in our hearts as a Prieſt upon his Throne? then all is well. There are many people would have Chriſt to ſpeak peace to them, but they will not ſuffer him to bear Rule: they would have his Olive branch, but they will not endure his Scepter.

Thirdly, If Chriſt hath given us this bleſſed peace; then we ſhall know it thus; then he hath made us to be of a meek, quiet and peaceable diſpoſition. Where ever Chriſt doth give his peace, he makes the heart to be peaceable, *Iſa.* 11. 6. *The Wolf ſhall dwell with the Lamb; the Leopard ſhall lie down with the Kid*; that is, after grace is brought into a mans heart, and Chriſt hath given him peace, this man becomes

of

of a peaceable and quiet diſpoſition: Now, *the Wolf ſhall dwell with the Lamb*; the fierceneſs of the Wolf ſhall be turned into the meekneſs of the Lamb. It was a ſaying of *Bernard*, that good man; he was a man of a peaceable ſpirit; and at any time when ſome fell out with him, ſaith he, *I will be at peace with you, though you go on in trouble.* Such turbulent ſpirits that are troublers of the common peace, they are like the Salamander, that lives in the fire of Broyls and of Contention; and they love to live in this fire. Surely, where Chriſt gives this peace, it makes men of a peaceable ſpirit; it turns the Brier into a Mirtle Tree. So by this we may know whether Chriſt hath given us this peace or no.

Third Uſe is Hereditary.

And here I will turn my ſelf to ſuch as are acquainted with Chriſt, and this bleſſed Peace.

Firſt, Have you this bleſſed peace from

from Christ? then be not over-much troubled about the afflictions and incumbrances that are incident to this present life. It is true, our lives, they are full of vicissitudes and troubles: it will be so. He that doth not expect some trouble, must go out of the world. Fear and grief are the two constant companions of Mans Life. You may as well separate weight from Lead, or moistness from the Air, as trouble from the Life of Man. Doth not the Text say, *In the world you shall have tribulation?* But here is that which may sweeten the troubles of Gods People; Christ gives peace. Here is an Antidote against your fears and troubles; and none like a Scripture Antidote; *That in me,* saith Christ, *ye might have peace.* This is a glorious peace indeed; it is a peace that will hold out in a Storm and Tempest; it turns a Prison into a Paradice; it turns our Mourning into Musick; it turns our Sighs into Songs and Triumphs. As that holy man dated his Letter

thus;

thus; *Written from the pleaſant Garden of the Lion Priſon. David* he had Chriſt prepared; and therefore let the times be never ſo ſtormy, he would lie down in peace, *Pſal.* 4. 8. *I will lay me down in peace.* It was a very tempeſtuous time: *David* was flying from his Son *Abſolom*: Now, ſaith *David, I will lay me down in peace:* I will take a nap, and ſleep ſweetly upon this good Pillow of Conſcience: *I will ſleep in peace. David*, he was in danger of loſing two Jewels at once; but there is a third Jewel he could not loſe, and that was a good Conſcience. I read of one that had a precious Stone, and it was of that brightneſs, that it made it be like the Ark when it was toſſing upon the Water. Let me allude to it: If Jeſus Chriſt hath given us this peace; this will give light to the Soul when the Clouds do gather, and thou art toſſing upon the Waters of Affliction.

Secondly, If Chriſt hath given thee a well grounded peace; oh! be thankful for this great gift: No Rhetorick, no

no Tongue of Angels can ſet it forth in all its glory. Peace of Soul, it makes a harmony in a Chriſtian: Though there be never ſo many diſcouragements in the world; yet he enjoys a harmony in his own Soul. This inward peace, it is the beſt ſtill Muſick: That you may be thankful for this peace, conſider how ſad it is to want this peace, becauſe this is the contrary of it.

I argue thus;

If the Devil, and horrour of Conſcience, be ſo dreadful; then certainly inward peace of Conſcience flowing from Chriſt muſt needs be very ſweet: to have Conſcience vex and trouble, it is, as it's well called, a ſharp fury. *Spira*, he had that inward horrour of Soul, when he had ſinned; that he died with the fear and terrour of Hell in his Soul; he thought Judgment leſs than that. Now if the ſting of Conſcience be ſo bitter; then the peace of Conſcience muſt needs be ſweet. Hath God ſet thy Soul, which was

once like a troubleſom Sea, now to be calm and peaceable? Oh! then ſound thy Harp and Viol: Admire this God; ſing forth praiſes and acclamations unto Chriſt this bleſſed Prince of Peace.

Laſtly, If Chriſt hath ſpoken peace; if he hath dropt this bleſſed peace into your Souls; then let me beſeech you, that you would be careful not to loſe this Jewel. Labour to preſerve this peace in your Souls: preſerve your peace, as you would preſerve your lives. And to that end,

Firſt, If you would preſerve your peace; take heed of Relapſes; they are dangerous. Do not tamper any more with ſin. Dare not to feed ſin in a corner. Sin is the peace-breaker, *Pſal.* 85. 8. *The Lord will ſpeak peace to his people*: But what follows? *but let them not return again to folly*: Let not them return again to their ſins any more. There is a great deal of folly in our relapſing from a ſtrict and holy life.

Secondly, Would you preſerve this Jewel in your boſoms; this bleſſed peace;

peace; then make up your Accounts with God daily. Often reckoning keeps God and Conſcience friends, *Pſal.* 4. 4. *Commune with your own hearts*; that is, call your ſelves to an account, and make up your account; make them even; ſee how things ſtand betwixt God and your Souls: obſerve your Affections whether they are lively: examine your Evidences, and ſee if there be no decay in your graces; no loſs of firſt love. Oh! keep the Reckoning even betwixt God and you; that's the way to keep your peace.

Thirdly, Walk cloſely with God every day: Live as under the continual Inſpection of Gods Omniſcient Eye: Live holily: Peace and purity they go together: The way to preſerve our peace, it is to preſerve our Integrity. Oh! keep your conſtant hours every day with God: Turn your Cloſets into Temples: Search the Scriptures: The two Teſtaments are the two Lips by which God hath

ſpoken to us. Love the Word : Love Prayer : Love the Sabbath, *Pſal.* 119. *v.* 165. *Great peace have they that love thy Law.* Thus you may ſweetly enjoy your ſelves ; and this Jewel of peace will be preſerved in your boſoms.

SERMON

SERMON IV.

Pſalm 2. 12.

Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.

HOly *David*, in the beginning of this Pſalm, ſhews us how all the powers and gallantry of the world do rage and confederate againſt the Lord and his anointed, that is, Chriſt, *verſe* 2. *Rulers take counſel againſt the Lord and his Anointed.* That power which he did put into their hands, they do imploy againſt him; but their attempt is in vain. In the firſt verſe;

The people imagine a vain thing; as if the holy Pſalmiſt had ſaid, The Lord will have a Church in ſpite of Earth and Hell, *Matth.* 16. 18. *The Gates of Hell ſhall not prevail againſt it*; that is, neither the Power of Hell, nor the Policy of Hell ſhall prevail againſt his Church: Neither the Serpents ſubtilty, nor yet the Dragons fierceneſs ſhall prevail againſt it. We read that the Ship in the Goſpel was toſſed on the Waves; but was not overwhelmed: The Ship was toſſed, becauſe ſin was in it; but not overwhelmed, becauſe Chriſt was in it. Chriſt is in the Ship of his Church; and the more oppoſition is made againſt the Church of God, the more it encreaſes: It grows by oppoſition, *Exod.* 1. 12. *The more they were afflicted, the more they multiplied*, (ſaith *Chryſoſtom.*) It is juſt like the Torch, the more 'tis beaten, the more it flames. Religion is that Phœnix, that is always flouriſhing in the Aſhes of Martyrs: Therefore let the great ones conſpire and take coun-

ſel

ſet againſt the Lord and his Chriſt, they do imagine a vain thing.

In the 4th verſe we read, that when the wicked ſit plotting, God he ſmiles at them: *He that ſits in the Heavens ſhall laugh at them.* God laughs to ſee mens folly, to ſee poor weak Clay go to take head, and to ſtrive with the Potter. But let the wicked remember, that God is never more angry with them, than when he laughs. He will ſpeak to 'em in a fair Language, as you may read in *verſe* 5. After his laughing, then he ſhall ſpeak to them in his wrath: And what doth he ſay? *verſe 6. Yet have I ſet my King upon my holy Hill of* Zion. In ſpite of all the powers of darkneſs, Jeſus Chriſt ſhall have a Throne to ſit upon among his People: And the Crown ſhall flouriſh upon his head. *I have ſet my King*; that is, I have anointed Chriſt to be King, and poured on him the Ointment of grace and gladneſs. I will have my Son to reign, and ſuch as will not bow to his golden Scepter,

ſhall be broken with his Iron Rod, *verſe 9.*

Then after this the Pſalmiſt makes the Inference. Before he had been making the Doctrine to Kings and great ones of the world, and now he makes the Uſe, in *verſe* 10. *Be wiſe now therefore, O ye Kings! Be inſtructed, ye Judges of the Earth: Serve the Lord with fear:* As if he had ſaid; Come at laſt to your wits; don't ſtand out any longer in conteſt with God and his Son Jeſus Chriſt; but rather bow to him; throw your Crowns at his feet; make your peace with him: *Serve the Lord with fear*; ſo the Text uſhers in: And it is a part of the good counſel the Holy Ghoſt gives; *Kiſs the Son, leſt he be angry, and ye periſh from the way.*

Kiſſing of the Son, it denotes two things.

Firſt, Adoration: It was an antient cuſtom to kiſs the Son when they admired, *Job* 31.27. So *Jerom* and others read the word; Admire the Son. Adoration,

ration, it is a Crown Jewel, proper to Christ, and to his Crown. Admire the Son; that's the first.

Secondly, Kissing the Son, it denotes subjection. So we find 1 *Sam.* 10. 1. *Samuel* kissed *Saul* when he anointed him King: He kissed him in token of homage and subjection to him. So that's the meaning of the Text; *Kiss the Son*, that is, admire him. The Text falls into these two parts.

First, Here's a duty; *Kiss the Son.*

Secondly, The reason of it, and that is very cogent; *lest he be angry.*

So here are two Propositions do result from the words. I shall only speak to the first, and draw in the other in the Application.

Doct. 1. *Jesus Christ is the Son of God.*

Doct. 2. *It is a great point of prudence, highly to value and love; to kiss and admire this blessed Son of God.*

First,

First, *Jesus Christ is the Son of God*; *Kiss the Son*; he is the Son of God, not by creation, as the Angels are said to be his Sons; but he is his Son by eternal generation, *Heb.* 1. 3. *Who being the brightness of his glory, and the express Image of his person.* Observe, Jesus Christ is the Son of God; for he is the brightness of his Fathers glory. You know that the brightness that issues from the Sun, is of the same nature with the Sun in the Firmament. So Jesus Christ he is the brightness of his Father; he is of the same nature with his Father, as the Beams, they are of the same nature with the Sun: Therefore Christ speaks thus, *John* 14. 9. *He that hath seen me, hath seen my Father.* Again observe, Christ he is called *the brightness of his Fathers glory.* The glory of the Sun in the Firmament, it lies in the brightness of it. So the incomparable glory of the Father doth most shine in Jesus Christ; he is the brightness of his Fathers glory: And this is enough to demon-

demonſtrate to us, that Chriſt is the very Son of God. And as Chriſt is the Son of God; ſo he is a Royal Son; he is a Son, as he is a King: *I have ſet my King upon my holy Hill of* Zion, *Pſal.* 2. Jeſus Chriſt he is ſaid in Scripture to be *the Prince of the Kings of the Earth, Rev.* 1. 5. All Kings they hold their Crowns by immediate Tenour from Jeſus Chriſt, *Prov.* 8. 15. *By me Princes reign.* So that Chriſt he is a Royal Son: he is ſo a Son, that he is a King. Indeed he hath the Titles given to him of a King.

1. He is called high and mighty, *Iſa.* 9. 6. *the mighty God.*

2. As he is a King, he hath his Enſigns of Royalty, he hath his Sword, *Pſal.* 49. 3. He hath his Scepter in his hand, *Heb.* 1. 8.

3. Again, Chriſt as he is King, he hath his Prerogative Royal. As for inſtance; he hath power to make Laws: he hath power to pardon offenders, which are Jewels belonging to the Crowns of Princes.

4. Again,

4. Again, he hath his Subjects, and they are the moſt noble and excellent Subjects in the world, in a threefold reſpect.

Firſt, All Chriſts Subjects are made free, *John* 18. 36. His Subjects do fear him from an ingenuous principle of Love; they do not ſerve Chriſt out of conſtraint, but out of choice: they are of a free, noble ſpirit.

Secondly, Chriſts Subjects they have the ſpirit of the Living God in them: they have the in-dwelling of the Holy Ghoſt, 2 *Tim.* 1. 14.

Thirdly, All Chriſts Subjects, they are of the Blood Royal of Heaven; they are Kings, *Rev.* 1. 8. Thus you ſee, Chriſt he is a Son, and he is a King; he hath his Subjects.

5. Again, Chriſt as King, he hath his dominions: There are ſome Princes have titles, but they have not dominions: But Chriſt hath dominions as well as titles of honour: He hath Lands belonging to his Crown. Chriſts dominions are famous for three things.

Firſt,

First, They are large dominions: God hath given him as King the uttermoſt parts of the Earth for his poſſeſſion: His Kingdom reaches all over the world.

Secondly, Chriſts dominion is famous for its ſpirituality. The Lord Jeſus ſets up his Throne and Kingdom where no other King can: He rules the hearts of men; he gives Laws in their Conſciences; he binds their Souls by his Laws: Here's the ſpirituality of his Kingdom.

Thirdly, Here is the eternity of his Kingdom or Dominion: *Thy Throne, O God! is for ever and ever*, *Heb.* 1. 8. What King can ſay ſo? It's true, he hath many Heirs; (for all Believers they are his Heirs) yet he hath no Succeſſors. Earthly Crowns fade away, tumble in the dirt, and thoſe that wear them. Doth the Crown endure to all generations? No; there is a worm that feeds in this gold. But Chriſts Throne, it endures for ever. As the Lord Jeſus hath the largeſt poſſeſſions,

(for

(for so he hath) and they shall endure for ever and ever.

And thus much for the Doctrinal part. Jesus Christ he is the Son of God; *the brightness of his glory.* And he is a Royal Son; he is so a Son, as he is a King.

Now to make some Application.

Use 1.

First, By way of Inference. Is Jesus Christ the Son of God? a King full of glory and majesty? then it informs us thus much; That all matters of fact must be brought before this Son of God. It is the Son of God, his Royal Son, by whom all Princes reign. Learn from hence, That all matter of fact must be brought before this Son. Christ he hath the power of life and death in his hand, *John* 5. 22. Observe, *The Father hath committed all Judgment,* all Government, *to the Son.* That blessed Lord Jesus that once had a Reed put into his hand, by way of scorn

and

and contempt; he shall shortly have a Royal Scepter put into his hand as some great King. That Jesus who once hung upon the Cross, he shall shortly sit as Judge upon the Bench. God hath committed all Judgment to the Son. The whole world must shortly come before the Son. That's the last and great Assize, from whence there's no Appeal. This blessed Son of God is fitly qualified to be the Judge of the world, in respect of these two things.

First, Jesus Christ hath wisdom to understand all Causes; he is the Son of God; he is God; therefore will search to the bottom of all Causes; therefore he is described with seven Eyes, to denote his Omniscience to judge of things. Jesus Christ he weighs the spirits of men as it were in a ballance, *Job* 16. 2. He is said to weigh the spirit. Christ doth not only judge matter of fact, but he judges of mens hearts. Many mens actions may seem in this world to be good, but their hearts are not good, 2 *Chron.* 25. 2.

Now

Now Christ, this great Judge, he hath this Touchstone to try the heart.

Secondly, Jesus Christ he hath not only wisdom; but hath strength too, whereby he is able to be revenged upon all his Enemies: Therefore in Scripture it is remarkable, that Christs seven Eyes, they are said to be upon one Stone. Seven Eyes upon one Stone, to denote the infinite strength of Christ; the power and mighty strength of Christ. As Christ hath his ballance; so he hath his sword to cut off offenders: He can easily strike through the Loins of his Enemies, *Psal.* 110. Thus the Son of God, this Royal Son, he is to be Judge, and all Causes, and all Matters will be brought before his Judgment Seat. Christs Court is the highest Court of Judicature: if men are once cast there, there is no Appeal to any other Court.

A second Use that I would make of this point, is an Use of Exhortation; and it hath three or four branches in it.

First,

Firſt, If Jeſus Chriſt be the Son of God, ſo full of glory and majeſty, and ſhall ſit upon the Bench of Judicature; then let all great ones take heed how they employ their power againſt Jeſus Chriſt: It is Chriſt that doth give them their power. *By me* (ſaith Chriſt) *Princes reign, Prov.* 8. *v.* 15. Power and Soveraignty it is a Talent that Chriſt doth entruſt men with; and he will ſhortly call them to an account what they have done with this Talent; and if it be found that they have imployed this Talent againſt Jeſus Chriſt, O what a diſmal account will they have to make! Chriſt is ſet up to be a King; and whoever oppoſe Chriſt in his Kingly Office, that ſay, *We will not have this man to reign over us*; why, theſe will find that Chriſt will be too hard for them. For men to lift up themſelves againſt Chriſt, it is as if a little Child ſhould go to fight with an Arch Angel, *Iſa.* 8. 9. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces.* This is

the voice of Gods Church ſpeaking to its Enemies. The Church of God having ſuch a Champion of her ſide as the Lord Chriſt is, ſhe inſults over all her Enemies.

Secondly, If Jeſus Chriſt be the Son of God, then let us labour all of us to become one with Chriſt; then we alſo ſhall be the Sons of God. Chriſt makes all the Saints to become Sons; Sons of God, *Rom.* 8. 17, 18. Chriſt is a Son by eternal generation; and Believers they are his Sons by Adoption. *David* thought it a great honour to be Son-in-law to a King, 1 *Sam.* 18. 18. What an infinite honour is it to be the Sons of the moſt high God! As Chriſt is the Son of God; ſo grace makes us to be the Sons of God. God accounts all his Sons to be honourable; and they muſt needs be ſo. Such honour have all his Saints; for they are born of God, and they fetch their pedigree from Heaven, *Iſa.* 43. 4. *Since thou waſt precious in mine eyes, thou haſt been honourable.* Their tears are put

into

into Gods own bottle. He gives the Saints a partnership with Christ in his glory. God lays up a portion for all his Sons: he gives them a Kingdom when they die, *Luke* 12. 32. *It is my Fathers good pleasure to give you a Kingdom.* O! who would not labour for grace? As Christ is the Son of God; so grace makes us to become the Sons of God; and being Sons, we are Heirs to all Gods promises. The promises, they are a Cabinet of Jewels; and God hath bestowed this Cabinet upon his Sons: Therefore Saints they are called Heirs of the promises, *Heb.* 6. *v.* 17. and Heirs of eternal life, *Titus* 3. 7. O ye Saints of God! think of this. If ye are Sons, why, tho' you may lose and suffer the spoiling of your goods, as the primitive Saints did, *Heb.* 10. 34. yet you shall not lose your portion; for your heavenly Father will keep a portion for you in his Kingdom.

Thirdly, If Christ be the Son of God, then let us all be willing to hear

Chriſts voice whenever he ſpeaks to us. This I ground upon that Scripture, *Matth.* 17. 5. *This is my beloved Son, hear him.* This is the Inference that God himſelf makes. When Jeſus Chriſt calls for us in his Word to believe and to repent; now he is ſaid to ſpeak from Heaven to us. O then let us hear the Son! God knows how long we ſhall hear the Son ſpeaking to us. Shall we hearken to a luſt? ſhall we hearken to a temptation? ſhall we hear the Serpents voice? and ſhall we not hear the Sons voice? O let us not deſpiſe the voice of the Son of God! If God ſhould ſpeak to us now as he did to the people when he gave the Law with Thundering and Earthquakes; then we ſhould tremble as they did, *Exod.* 20. 18, 19. *Let not the Lord ſpeak to us, leſt we die*; but when God ſpeaks to us, *Heb.* 1. 2. with a ſtill ſmall voice of the Goſpel; when God wooes and beſeeches us by his Son, 2 *Cor.* 5. 19. *Turn ye, turn ye; why will ye die? Ezek.* 18. 31, 32. *Hear, and your*

ſouls

ſouls ſhall live, Iſa. 55. 2. ſhall we not now hear the voice of the Son of God? If we will not hear Chriſts firſt voice; *Come unto me you that are weary and heavy laden, Matth.* 11. 28. we ſhall never hear Chriſts ſecond voice; *Come to me, ye bleſſed, Luke* 25.34.

Fourthly, (which is the main thing of all) If Chriſt be the Son of God, a King full of glory and majeſty, as you have heard; then take the counſel in the Text; *Kiſs the Son, leſt he be angry.* Kiſs Chriſt this bleſſed Son of God with a threefold kiſs. Kiſs him,

1. With a kiſs of Faith.
2. With a kiſs of Love.
3. With a kiſs of Obedience.

Firſt, Kiſs Chriſt the Son of God with a kiſs of Faith. This is indeed to kiſs him, when we believe in him; ſo it follows in the words of the Text; *Bleſſed are they that put their truſt in him,* to believe and confide in his merit. This believing kiſs, it is that which Chriſt looks for to affect our thoughts and confidence in the merit of the Son

of God. This kiſs of Faith (ſaith *Auſtin*) it is as it were to ſet footing in Heaven, when we begin to believe, we have got one foot in Heaven. It is the main thing in the Goſpel, to believe in the Son, *Act.* 13. 39. *By him all that believe are juſtified.* We may believe ſometimes when we don't know we believe. As there may be life, when there is no lively ſence; ſo in Faith, we may have Faith when we don't know it. I am not juſtified becauſe I believe; but becauſe I know I believe. This kiſs of Faith, believing in Chriſt, it is the beſt kiſs we can give to Chriſt. This he takes moſt kindly at our hands: For when we believe, then we honour the Son as we honour the Father. It ſets the Crown upon the head of Chriſt.

Now becauſe there is ſo much weight lies upon this believing in the Son of God; I ſhall ſhew you firſt, What is this to believe in him?

I anſwer: It is not only an aſſent that Jeſus Chriſt is the true Meſſiah; but there muſt be a fiducial recumbency,

bency, a leaning on Chriſt as the Spouſe did. *Who is this that comes leaning on her Beloved? Cant.* 8. 5. All other Pillows will break but this Pillow: this Pillow you can never lean too hard upon. Jeſus Chriſt is a golden Pillow, that bears all that is laid upon him. This believing in Chriſt, it is a catching hold of his merit. One that is ready to drown, he catches hold on the bough or twig to keep him from ſinking. O! nothing will keep us from eternally ſinking in the Sea of Gods wrath, but a catching hold on Jeſus Chriſt. Believing, it is a holy adventure upon Chriſt: as Queen *Eſther*, ſhe adventured into the preſence of the King; *If I periſh, I periſh*, ſays ſhe. This is the language of Faith; *If I periſh, I periſh.* Who ever periſh'd believing?

Secondly, This kiſſing of Chriſt by Faith, it is hard; it is not an eaſie matter. It is eaſie to profeſs this Son of God; but it is not eaſie to kiſs this Son. That which makes this work

of believing, lies in these two things.

First, Because man sets up the Idol of Self-righteousness: he is apt to think he hath something of his own growth in him; righteousness of his own: his prayers, his tears, his alms, he would make a Christ of them. Instead of kissing the Son, he doth idolize himself. Man's a proud piece of flesh; he would see some worthiness in himself; he would give part to himself, and part to Christ: he is loth to be beholden to grace only; he would grow upon his own Root, and not be grafted upon the Stock of Christs righteousness, *Rom.* 10. 3. *Going about to establish a righteousness of their own, they have not submitted themselves to the righteousness of God.* O! it's wonderful to see a proud sinner humble; to go out of himself to Christ for righteousness. That's one thing.

Secondly, That which makes this work of believing so hard, is this; because believing, it's a work above the power of nature to produce; it's a

work

work of ſupernatural infuſing, *John 6. v. 29.* Faith is call'd the work of God: It's the work of God to believe. Faith, is a new Creation. The creation of the world, it is called the work of Gods finger; but the creation of faith, it is called the work of Gods arm: The Lord doth as it were ſet all his ſtrength awork. It is called *the exceeding greatneſs of his power, Eph. 1.20.* Surely to raiſe Chriſt from the dead, required a great power; he had a heavy Grave-ſtone laid upon him; the ſins of the whole world. Why the ſame power God doth put forth in the producing of faith in the Soul: ſo that this kiſſing of Chriſt by faith, is not ſo eaſie as moſt do imagine.

Thirdly, Where ever this bleſſed work of faith is, it hath ſome virtue goes along with it; it hath a refining, conſecrating virtue. The kiſs of faith, it's a holy kiſs; it purifies the heart, and makes it holy, *Acts 15.* Faith is in the heart, as fire amongſt metal; it purifies it, and takes away the droſs.

A kiſs of faith, it has the ſame virtue as the touching of Chriſt by faith. The Woman touched the hem of Chriſts garment by faith, and immediately ſhe receives healing virtue from that touch, *Mark* 5. 34. Thus faith touches Chriſt and heals. True faith draws a ſanctifying and a mortifying virtue from the Lord Jeſus. Juſtifying faith may be called a faith of ſpiritual miracles; for it removes mountains of ſins, and throws them into Chriſts blood. Whoever doth kiſs the Son by faith, he is preſently made holy: The truth is, faith doth argue a man to holineſs; it falls to reaſoning with him: O my Soul! hath Chriſt done ſo much for me? hath he forgiven me ſo many debts? hath he purchaſed ſuch rich mercy in his blood? and wilt thou abuſe the Love of ſo dear a friend! Wilt thou make the wounds of thy dear Saviour to bleed afreſh! is this to kiſs the Son? O my Soul! how ſhouldſt thou give up thy ſelf to Chriſt in holineſs! And then faith reaſons;

reaſons; If that my tears will waſh Chriſts feet, wilt thou not pour them out? If thy Eſtate be a precious Ointment, wilt not thou pour out this Ointment upon part of Chriſts body, and relieve his Members? Now the Soul cannot withſtand theſe melting reaſons, but preſently yields to all. Faith it is a holy gift; it doth conſecrate the heart where-ever it comes.

Fourthly, To kiſs the Son by faith, it is the moſt excellent way of worſhiping of him: there's nothing like believing. Let me a little ſet forth to you the excellency of faith.

Firſt, This is the main thing the Scripture doth hold forth and preſs you to. If one ſhould be asked this Queſtion, Why the Scriptures were written? The Anſwer is, to point us to Chriſt the true Meſſiah, and that we ſhould embrace him by faith, *John* 20. 31. *Theſe things are written, that you might believe that Jeſus is the Chriſt the Son of God, and that believing you might have life through his name.* This is the

marrow

marrow of the Goſpel. It's the ſoveraign Cordial of a fainting Soul, that by believing on the Lord Jeſus Chriſt he may be ſaved.

Secondly, This bleſſed believing, kiſſing the Son by faith, it is the moſt excellent of all graces; it excels all others, even as Gold among Metals. Every grace is very lovely, but this of faith excels them all.

Conſider theſe four or five particulars.

Firſt, Faith is the uniting grace; therefore this grace excels; other graces conform us to Chriſt, but faith unites us to Chriſt; it eſpouſes us to him: Other graces make us like Chriſt; but faith makes us one with Chriſt: Other graces make us pictures of Chriſt; but faith makes us branches of Chriſt. That's one.

Secondly, Faith it is the heart, vital grace. By kiſſing Chriſt we fetch life from him: *The juſt ſhall live by faith, Hab.* 2. 4. By believing we fetch life from Chriſt: *I live by the faith of the Son*

Son of God, ſaith the Apoſtle, *Gal.* 2.20. As the arm lives by drawing life from the heart; ſo faith it lives by drawing life and ſtrength from Chriſt. Other graces are uſeful, but faith is vital.

Thirdly, Faith it is the juſtifying grace, therefore it is moſt excellent, *Rom.* 5. 1. *Being juſtified by faith.* It is not repentance that juſtifies, nor ſelf-denial, but faith: Faith it is the moſt proper grace of all to juſtifie a ſinner; for the hand is more fitter to receive the food, than the eye: ſo faith is the moſt proper to juſtifie, becauſe when we believe, we don't give any thing to Chriſt, but we fetch ſomething from him.

Fourthly, It is a world-conquering grace, 1 *John* 5. 4. *This is the victory over the world, even our faith.* Faith overcomes all the allurements of the world, the riches of the world, the delights of the world; and it doth it thus; by ſhewing the Soul a better world than this is. Faith gives it a proſpect of proſperity: it carries a Believer

Believer to the Mount of Transfiguration; it makes it to see things that are not seen by the eye of sence, *Heb.* 12. 1. Faith leads the Soul to Christ the bright morning Star; it gives the Soul a view of him, and he is known in the embroidered Robes of his glory. Faith shews a man a Kingdom; it trades above the Moon; and when once a Soul hath a shadow of these things, it despises all the pleasures of this world.

Fifthly and lastly, Faith is a suffering grace; it inables us to wade thorow the deep waters of affliction, *Heb.* 11. 25. *By faith* Moses *he chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season.* Faith is a Furnace grace; it gives the Soul a right notion of suffering. What is this suffering? saith faith, it is but light affliction, 2 *Cor.* 4. 17, 18. The Cross is light in comparison of the Cross which Christ conformed to. The Cross is light in comparison of the weight of glory; and thus faith makes the Soul go through affliction.

Thirdly,

Thirdly, This kiſſing of Chriſt by faith, pleaſes God more than any thing we can do beſides; it is better than to give God Rivers of Oil; it is better than Sacrifice: it is faith that pleaſes God; this is the ſavoury meat which God loves to taſt of: And the reaſon why believing is thus pleaſing to God, is this; becauſe, by believing, we bring a righteouſneſs into Gods preſence, which is perfectly meritorious. We don't bring the righteouſneſs of *Adam* into Court, or the righteouſneſs of Angels; but we bring the righteouſneſs of God; and this is that which makes believing ſo pleaſing to God. If then to kiſs Chriſt by faith, be the great work under the Goſpel; why then let us labour thus to kiſs the Son of God by believing in him, and puting and placing our full hope in him. That's the firſt thing: Kiſs him with a kiſs of faith.

Secondly, We muſt kiſs the Son of God with a kiſs of Love. Indeed Chriſt he is the wonder of beauty: he is no thi

thing but Love. God is love, 1 *John* 4. 8. Chriſt hath that majeſty in him, which may draw reverence: and he hath that mercy in him, that may draw love to him. The Lord Jeſus, he is a whole Paradice of delight; why then, kiſs him with a kiſs of love. Let it be a ſincere love, 1 *Cor.* 16. 21. *Grace be with them that love the Lord Jeſus in ſincerity and truth.* Don't kiſs him with a *Judas* kiſs, to betray him; but love him ſincerely; that is, love his perſon more than Jewels. Love Chriſt more for what he is, than for what he hath; and then love Chriſt with a ſuperlative love; a love above all things whatſoever. Chriſt hath loved you more than others; you that are Believers; he hath loved you with ſuch a love, that he doth not beſtow upon the wicked. You have Electing love, you have Adopting love: let your love to Chriſt be ſuch a love, that none elſe but Chriſt may be a ſharer; that is, give Chriſt a love that is joyned with adoration. Don't only kiſs Chriſt

with

with your lips, but worſhip him in your hearts. That's a ſecond: Kiſs Chriſt with a kiſs of Love; he deſerves your love moſt, and he deſerves your love beſt.

Thirdly, Kiſs Chriſt with a kiſs of Obedience. This is to kiſs Chriſt, when we ſubmit to him, when we obey his Laws, when we are under his Juriſdiction. There are many in the world give Chriſt a complemental kiſs; they ſeem devout and zealous; they bow and cringe; O but they don't obey the Son! they kiſs Chriſt as their Saviour, but they will not ſubmit to him as their Prince. The truth is, they would have Chriſt and their luſts together; they would embrace his Promiſes, but they will not obey his Commands. O kiſs the Son with a kiſs of Subjection! We ſhould be like the Needle that points that way which the Loadſtone [illegible]aws. Thoſe perſons that will not have Chriſts Laws to rule them, they ſhall never have Chriſts Blood to ſave them.

Now to perſwade you to kiſs the Lord Jeſus with a kiſs of Obedience, conſider theſe two things.

1. The firſt is in the Text: *leſt he be angry.* Anger is not in Chriſt as a paſſion, but anger is ſaid to be in Chriſt as a diſpleaſure in him. And his puniſhing of offenders, is the effect of his diſpleaſure. *Who knows the power of his anger?* O therefore *kiſs the Son, leſt he be angry!* See that place in *Rev. 6. v. 15. The Kings of the Earth, the great men hid themſelves in the Dens, and in the Rocks of the Mountains; and ſaid to the Rocks and the Mountains, Fall on us, and hide us from the face of him that ſits on the Throne, and from the wrath of the Lamb.* Now the Lamb of God is turn'd into a Lion; and therefore they cry out to the Rocks, *O hide us from the wrath of the Lamb!* He that hath no part in the Blood of the Lamb, will have a part in the wrath of the Lamb. If you will not kiſs the Son, and lie down at his feet, and ſubmit to him; then you muſt fall into his hands;

hands; and the Apoſtle ſaith, *It's a fearful thing to fall into the hands of the Living God, Heb.* 10. 31. It is good for to fall into his hands when he is a friend; O but it's ſad to fall into his hands when he is an adverſary! God is the ſweeteſt friend, but he is the ſoureſt enemy. When but one ſpark of Gods wrath doth light upon a man, it is ſo terrible, what is it then to have the whole Furnace of his wrath! How eaſily can the Lord Jeſus crumble us to duſt? he can unpin the whole world? O then *kiſs the Son, leſt he be angry.* The Mountains quake at his preſence; and will not the ſinners heart quake? Perhaps you think this Lion is not ſo fierce as he is painted. Look into one Scripture, *Ezek.* 22. 14. *Can thine heart endure, or can thine hand be ſtrong in the day that I ſhall deal with thee?*

2. Secondly, If we kiſs the Son by believing in him, and by obeying him, Chriſt will anſwer Love with Love: he will ſmile upon us; he will kiſs us

with the kiſſes of his mouth, *Cant.* 1. 8. *Let him kiſs me with the kiſſes of his mouth; for his love is better than wine.* Chriſt will lay us for ever in his boſom; and if we give him a kiſs of Love, he will give us a Crown of Life, *Rev.* 2.

The laſt Uſe.

Here's a word of terrour to wicked men; inſtead of kiſſing the Son, they diſobey him, diſhonour him, vex his Spirit, do all they can to ſpite him: They take counſel againſt the Lord and his Anointed. Are there not many that do all they can to overturn Chriſts Intereſt? they would ſtop the Conduit-pipes that tranſmit the Water of Life, *Rev.* 17. 14. *They ſhall make war with the Lamb, and the Lamb ſhall overcome them.* Chriſt will get the Victory; he will come off Conquerour. Jeſus Chriſt, he will lay his Saints in his boſom; but he will put his Enemies under his feet, *Pſal.* 110. 1. *I will make mine enemies my footſtool.* Thoſe that will not be ruled by Chriſts Royal

Royal Scepter, his Scepter of grace, they ſhall be broken by his Rod of Iron. In ſhort; All thoſe that do oppoſe Chriſt, they ſhall be as ſo many ripe cluſters of Grapes, to be caſt into the great Wine-preſs of Gods wrath, and to be trodden by the Son of God, till their blood ſqueezes out. The Lord Jeſus, he ſhoots his Arrows very deep into the very hearts of his Enemies, *Pſal.* 54. 5. His Arrows are ſharp in the hearts of his Enemies. The *Perſians*, they dip their Arrows in poiſon, to kill more mortally. So Jeſus Chriſt, he ſhoots his Arrows of poiſon; and becauſe they cannot endure the wrath of the Lamb all at once, they will be enduring it to all eternity. So therefore here is terrour to all them that do not kiſs the Son.

SERMON V.

Pſalm 112. 7.

He ſhall not be afraid of evil tidings; his heart is fixed, truſting in the Lord.

A *Word fitly ſpoken*, ſaith *Solomon*, *is like Apples of Gold in pictures of Silver.* In which reſpect I have choſen this Scripture to treat on at this time. When the Winds begin to riſe, and a Storm threatens, it is time then to get our ſpiritual Tackling ready, and to caſt Anchor. The Mariner caſts his Anchor downward; the Chriſtian caſts his Anchor upward, within the Veil; he doth in the deepeſt danger caſt out the Sheet Anchor of Faith, and

is not afraid: So saith the Text; *He shall not be afraid of evil tidings, his heart is fixed, trusting in the* Lord.

In this Psalm you have described the character of a righteous man; *v.* 1. He delighteth greatly in Gods Commands: he doth not only keep Gods Commands, but he loves them; they are the joy of his heart; he delighteth greatly in Gods Commands.

Secondly, In this Psalm is set down the righteous mans happiness, several ways.

First, His Children shall be blessed; *verse* 2. *His seed shall be mighty upon earth.* Righteousness entails mercy upon posterity.

Secondly, His Estate shall be blessed; *verse* 3. *Wealth and riches shall be in his house.* A man is no loser by being righteous; it makes his Estate flourish.

Thirdly, His Soul shall be blessed; *verse* 9. It is righteousness shall endure for ever; that is, the joy and comfort of it endures for ever: his grace shall be crowned with glory: This

Flower

Flower of Paradice doth not wither.

Fourthly, The righteous mans name ſhall be bleſſed; *verſe 6. The righteous ſhall be had in everlaſting remembrance*; that is, his name ſhall be honoured; it ſhall live when he is dead. The righteous man, he carries a good Conſcience with him when he dies, and leaves a good name behind him: *He ſhall be in everlaſting remembrance.* And ſo I come to the Text. This righteous man ſhall not be afraid of evil tidings; *his heart is fixed, truſting in the Lord.*

The Text conſiſts of theſe two general parts.

Firſt, The righteous mans priviledge; *He ſhall not be afraid of evil tidings.*

Secondly, The ground or reaſon of it; *His heart is fixed, truſting in the Lord.* I begin with the

Firſt of theſe briefly: The righteous mans priviledge; *He ſhall not be afraid of evil tidings.* When there are rumours of evils approaching, the godly man he ſhall not be diſcompoſed in

in his mind; he ſhall not be in a pannick fear: Yet let me inſert this for the right underſtanding of it.

Firſt, Not but that the righteous man is ſenſible of danger; or elſe how can he humble himſelf under Gods mighty hand?

Secondly, Not but that ſome clouds of natural fear may ariſe in his mind. Grace, tho' it doth ſubdue, it doth not expel nature. But the meaning of the Text is this; *He ſhall not be afraid of evil tidings*; that is, firſt, A righteous man, he ſhall not be afraid with a diſtracting fear; ſuch a fear as takes him off from duty, untunes him quite for Gods ſervice.

Secondly, *He ſhall not be afraid of evil tidings*, with a fainting fear, ſo as to have his heart die within him; as it was with *Saul*, 1 *Sam.* 28. 20. *Saul* fell ſtraightway all along upon the Earth, and was ſore afraid; he fainted away in his fear.

Thirdly, A righteous man ſhall not be afraid of evil tidings with a deſpairing

ing fear; he ſhall not ſo fear, but that ſtill the heart doth ſweetly reſt upon Gods promiſes. It is with a godly man in time of danger, as it is with a Ship as it lies at Anchor: A Ship at Anchor, it ſhakes a little upon the Water, but it is fixt, being at Anchor. So tho' there may be ſome ſhakings and tremblings in the fleſh; yet a Chriſtian is not ſo toſſed with fear, but he is like a Ship at Anchor; *His heart is fixed, truſting in the Lord.*

Uſe briefly.

See the difference betwixt the godly and the wicked: the godly man he is not afraid of evil rumours; he doth not fear with a diſtracting or deſponding fear; ſtill hope is preſerved and kept alive in the Soul: But the wicked, when danger approaches, are ſurprized with heart-killing fears, *Iſa.* 33. 14. *The ſinners in Sion are afraid: Fearfulneſs hath ſurprized hypocrites.* Guilt is the bladder of fear. When *Adam* had ſtole the fruit, then he began

began to tremble: *I was afraid*, ſaith he to God, *and hid my ſelf.* Sinners fall into Convulſions of Conſcience. *Cains* mark was a ſhaking in the fleſh: And a wicked man, he hath a trembling in his heart, *Iſa.* 13. 8. *They ſhall be afraid:* their faces ſhall be aſhamed. *They ſhall be afraid*; The Hebrew word for fear, ſignifies ſuch a fright as caſts Women into travail, and makes them miſcarry. So ſinners, they ſhall be caſt as it were into ſuch a fright, as their faces ſhall be aſhamed: What is that? that is, when troubles do ariſe, their faces do wax pale. So much for the firſt thing in the Text; the righteous mans priviledge; *He ſhall not be afraid of evil tidings* with a diſtracting or deſponding fear.

Secondly, Here is the ground or reaſon why a godly perſon ſhall not be afraid or amazed at evil tidings, in theſe words, *His heart is fixed, truſting in the Lord*; there is the ground. This makes him as the Leviathan, without fear; *His heart is fixed truſting in the Lord.*

So

So the Obſervation is this;

Doct. *It is the genius and temper of a true Saint, in times of imminent danger, to have his heart fixed, by truſting in the* Lord Jehovah.

His heart is fixed truſting in the Lord.

For the illuſtration of this Propoſition, I ſhall anſwer theſe three Queſtions.

Firſt, *What it is to truſt in God in times of danger?*

Secondly, *Why we ought to truſt in God?*

Thirdly *How faith doth fix the heart, and makes us to truſt in God?*

I begin with the firſt of theſe.

I anſwer, It is called in Scripture our caſting our burden upon God; the burden of our care, the burden of our fear, the burden of our wants, the burden of our ſins, *Pſal.* 55. 22. *Caſt thy burden upon the* Lord, *and he ſhall ſuſtain thee.*

Secondly, Truſting in God in Scripture is called a ſtaying our ſelves upon God,

God, as a man that is ready to fall, he ſtays himſelf upon ſome prop or pillow. Thus a Chriſtian, he ſtays himſelf upon God, *Iſa.* 5. 10. I ſhall deſcribe truſting in God thus; It is an Heroick act of Faith, whereby we roll all our care, and lay the ſtreſs of our Salvation only upon God.

Now there is required in this truſting in God, an abſolute neceſſary,

1. Knowledge.
2. Acquaintance with him.

Firſt, Knowledge of God, *Pſal.* 9. 10. *They that know thy name will put their truſt in thee.*

Secondly, In this truſting in God is required acquaintance with him through Chriſt: without acquaintance there can be no truſt. One cannot well truſt a ſtranger; there muſt be ſome acquaintance with God, *Job* 22. *v.* 21. *Acquaint thy ſelf now with him, and be at peace.* That's the firſt, What this truſting in God is:

Secondly, Why we muſt repoſe our truſt in God?

I will give you but these two Reasons.

First, Because God doth call for this trust, *Isa.* 26. 4. *Trust ye in the Lord for ever*; *Psal.* 62. 8. *Trust in him at all times.* Tho' you are in never such straits and fears, yet remember to cast Anchor upwards: Trust in God at all times: The Lord would take off our confidence and trusting in all other things besides, *Jer.* 17. 5. *Cursed be that man that trusts in man, and maketh flesh his arm.* We break our Crutches, because we lean too hard upon them. God would have us make him our trust: And the truth is, trust and affiance is the chief part of the Worship we ascribe to God.

Secondly, We must trust in God in all our straits and dangers: He is the proper object of our trust. My Brethren, the Creature is not a fit object of our trust; as it appears thus: It hath two ill qualities that we cannot repose our trust in.

First, The Creature it deceives.

Secondly,

Secondly, It fails.

First, It deceives; it is but a ſugared Lie: Where we think to ſuck Honey, we only taſt Wormwood. And as it deceives, ſo it fades and withers; like a Roſe, the fuller it is blown, the ſooner it ſheds. So that we cannot make the Creature the object of our truſt: But God he deſerves our truſt; he is called in Scripture a ſtrong Tower, where you may have ſafety, *Prov.* 18. 10. *The name of the* Lord *is a ſtrong Tower*; he is *Elſhaddi*, God Almighty, *Gen.* 17. 1. There is no condition we can be in, no exigence, but he can relieve; he is God Almighty. In particular; there are two glorious Attributes in God, in which we may ſafely repoſe our truſt:

The one is his Mercy.

The other his Truth.

They are both joyned in one verſe: *Thou wilt perform thy Truth and thy Mercy to* Abraham.

First, We may reſt and ſtay our Souls upon Gods Mercy, *Pſal.* 13. 5.

I have trusted in thy mercy. Though I have sinned, mercy can pardon me: Though I am in want, mercy can relieve me. Gods mercy it is infinite: it is a Honey-comb for sweetness, and it is a Rock for safety.

Secondly, We may safely relie on Gods Truth or Faithfulness. Remember this; Truth is the object of Trust. Heaven and Earth may sooner fail than Gods Veracity, *Psal.* 89. 33. *I will not suffer my faithfulness to fail.* Good reason then we should trust in God. Where can we pitch our Faith but upon Gods Faithfulness?

Thirdly, The third thing is to shew you, that trusting in God is the way to have the heart fixed: His heart is fixed, trusting in the Lord.

Note two things, first, That it is an excellent thing to have the heart fixed.

Secondly, It is only Faith doth fix the heart.

First, It is a rare thing: It is excellent to have the heart fixed; as appears two ways.

Firſt, Fixing of the heart ſhews ſolid efficacy of ſpirit. A heart unfixt, it is juſt like a Ship without Ballaſt, blown up and down in the water.

Secondly, Fixing the heart fits it for holy duties. He whoſe heart is fixed upon God, he ſerves God with delight, with chearfulneſs. Indeed, a heart unfixt is a heart unfitted for duty. A ſhaking hand is not fit to write. An unfixed heart is unfit to pray or meditate; it runs after other vanities. Sure then a fixed frame of heart is an excellent frame of heart. You know when the Milk is ſettled, then it turns to Cream: So when the heart is ſettled and fixed on God, it is ever in the beſt frame. That's the firſt.

Secondly, That truſting in God doth fix the heart: The heart is fixed, truſting in the Lord; that is, 'tis fixed by truſting. Faith, it frees the heart from thoſe commotions which cauſe trembling and quivering; it fixes the heart upon God, as a Star is fixt in its Orb, ſo is a Believers Soul fixt on God.

God. Faith makes the heart cleave to God, as the Needle doth cleave to the Loadstone. Faith fixes the heart. Such a fixed Star was *Athanasius*. *Tertullian* called him an invincible Adamant; he could not be stirr'd or moved away from the Truth: Faith had fixed his heart on God.

To make some Use of this.

Use.

First, Here you see the misery of wicked men; they are unfixed; they know not where to rest when troubles come; they have no God to go to trust to. Sinners, they are like a Ship without Anchor, tossed with the Storms, that hath no where to put in for harbour; they are like the Old World; when the Flood came, they had no Ark to trust to. The wicked are like King *Saul* in an hour of danger, 1 *Sam.* 28. 15. *I am sorely distressed; for the Philistines make war against me, and God is departed from me.* A flagitious sinner is like a Souldier in Bat-

tel, where the Bullets flie about, and he is without Armour, and hath no Garriſon to truſt unto. Beloved, it is Faith makes the heart fixt in troubleſom times. Faith doth ingarriſon the Soul in Gods Attributes, and makes it like a Tower walled in with Rocks, that is impregnable.

Uſe 2. Of Exhortation.

Oh! Let us above all things labour for this heart-fixing grace of Faith. Truſting in God doth corroborate and animate, and bear up the heart in death-threatning dangers: Oh get this heart-fixing grace of Faith! But alas! who will not ſay, that he is reſolved, and he is fixt? If a Storm doth ariſe, he for his part truſts in God: who will not ſay, he truſts in God? Therefore we muſt bring our hearts to a Scriptural Touchſtone: it is worth while: Let us try whether our truſting in God be right or no. You ſhall know it thus.

First,

First, If our Truſt be right, then we commit our chief Treaſure to God: our Soul is the Jewel, the chief Treaſure, and we commit this to Gods care and cuſtody, *Pſal.* 31. 5. *Into thy hand I commit my Spirit*; we lay up all our hope in God, *Pſal.* 39. 7. *What wait I for? Lord, my hope is in thee.* As in time of war, a man puts all his Money and Plate in a ſafe ſtrong place, ſo muſt we lay up all our hopes in God as a ſtrong Tower.

Secondly, If we truſt in God aright, why then we do in all our danger flie to God. There are ſome, when troubles ariſe, they flie to their ſhifts; O! but do we flie to God? *Pſal.* 143. 9. *Deliver me, O Lord, from mine enemies: I will flie to thee to hide me.* When Satan ſhoots his fiery Darts of Temptation, then we flie under Chriſts wing to ſhelter us; even as the Dove when the Hawk purſues it; it caſts it ſelf into the clefts of the Rock, and there it hides: So when Satan purſues us with Temptation, we get into the

bleeding wounds of Chriſt, theſe clefts of the Rock, there we reſt and are ſafe. Saith *Auſtin*, I lay my ſelf ſoftly, and reſt upon my Saviours bleeding wounds.

Thirdly, If we truſt in God aright, then we can repoſe our truſt in God when all creature Refuges fail us, *Hab.* 17. Though the Fig-tree ſhould not bloſſom, can we relie upon God, upon his Promiſes, upon his Attributes? Can we truſt in God in the deficiency of ſecond cauſes? Can we truſt God without a Pawn? Can we go to Heaven without Crutches? then our truſt is genuine; a true truſt. When the Pipes are cut that uſe to bring us in comfort, can we ſay ſtill, Yet all our freſh ſprings are in God? *Pſal.* 87.7.

Fourthly, We may know if our truſting in God be right, by having a ſpirit of courage infuſed into us. Unbelief breeds fear. Faith breeds courage, *Prov.* 28. 1. The righteous man is bold as a Lion. Faith enables a man to appear in a good cauſe, and

to

to withstand all opposition, *Dan.* 3.18, *Be it known to thee, O King, we will not serve thy Gods, nor worship thy golden Images, Heb.* 10. 34. Such an invincible Christian was *Basil* the Great, who feared not the threats of the Emperour; he was like a Rock which no water could shake.

Fifthly, We may know our trust is right, when we obey God in all things he calls for. There are two things in holy trust; there is Affiance, and Obedience, *Rom.* 16. 26. Observe, they who expect what God promises, they will perform what God commands, *Psal.* 26. 1. They have trusted in the Lord. Where was the tryal of this trust? *Psal.* 119. 66. *I have kept thy Commandments.* They deceive themselves that say, they trust in God, and yet they will not serve him; they deny to give God the kiss of Obedience.

Sixthly, True trusting in God is purifying; *having purified their hearts by faith.* Faith purges out the love of sin, as Physick purges out the noxious

humours, 1 *Tim.* 3. 9. *holding the mystery of faith in a pure conscience.* Faith is the wedding grace, that marries Christ; and Holiness is the Child that Faith brings forth. The Woman in the Gospel who touched Christ by faith, felt a healing virtue coming from him. Let not that man say his heart is fixed, trusting in God, who allows himself in any sin; what, trust in God, and yet swear, and be drunk, and unclean! this is not trust, it is presumption. Just like those Jews, *Jer.* 3. 4, 5. *Wilt thou not cry unto me, My Father?* what follows? *behold thou hast done evil things as thou couldst.* Those Hypocrites would call God Father, yet sinned as fast as they could.

Seventhly, True trusting in God, it is a patient waiting, a waiting trust, *Psal.* 37. 7. Rest in the Lord, and wait patiently for him. Though a Believer hath not what he desires presently upon the return of prayer, those smiles and love-tokens from God as he desires; yet he is resolved he will be in a

waiting

waiting posture; he will wait till mercy comes. That's a fine Scripture, *Psal.* 123. 2. *Our eyes wait upon the Lord our God, until he have mercy upon us.* That man that hath not patience to wait, he hath no faith to trust. Remember that, *Isa.* 28. 16. *He that believeth maketh not haste.* A Believer knows full well, the longer he stays for a mercy, the richer it will be when it comes. As the longest Voyages have the greatest Returns. Thus you see what this trusting in God is, that fixes the heart in evil times.

Now let me in a few words reassume the Exhortation. O! let us labour for this true Faith and trust, to have our hearts fixt on God in evil times. When all is done, faith is the heart establishing grace, *Psal.* 112. 8. his heart is established. The Hebrew word there for establish, signifies thus much; the heart is shored up; it is a metaphor that alludes to an house that is shored up by pieces of Timber. Thus faith shores up the heart when it is

like

like to ſink. Oh! get this heart-fixing grace of faith; thus you come to be reſolved and undaunted, even in the worſt of times and dangers.

Now that we may labour thus, conſider but theſe two or three things.

Firſt, There is nothing but God we can fix our truſt in. Alas! whatever elſe we truſt to beſides God, it will prove an Ark of Bulruſhes; it will never ſhelter us in an hour of danger: there is no truſting in Riches, *Prov.* 23. 5. *Riches take themſelves wings and flie.* There is no truſting in Friends, they may die; or, which is worſe, they may deceive, *Micah* 7. 5. Our Lord Jeſus was betrayed by a friend. There is no truſting in Great men; who can truſt them that are not true to God? *Pſal.* 118. 9. *It is better to truſt in the Lord, than to put confidence in Princes.* There is no truſting in your own hearts; why, alas! the heart is full of luſt, full of deceit; it is a boſom Traitor, *Prov.* 28. 26. *He that truſts in his own heart is a fool.* Oh! but my Brethren,

thren, truſt in God, he is a never failing Refuge. A little Boat or Pinnace, while it is tied faſt to a Rock, it is very ſafe: So when the Soul is tied by faith faſt to Chriſt Jeſus the Rock of Ages, then it is ſafe, *Pſal.* 46. 11. *My God is the Rock of my Refuge.*

Secondly, Fixing our truſt in God brings ſweet peace with it. Peace is the Olive branch that faith brings in its mouth. Turn to that excellent Scripture, *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſts in thee.* Pray obſerve; perfect truſt is bleſſed with perfect peace. The word truſt in God comes from the Hebrew, which ſignifies to nouriſh; why ſo? becauſe our truſting in God, it doth nouriſh, it doth cheriſh peace in the Soul. Faith repreſents God as reconciled; this gives peace: he that truſts in God, he hath peace in the midſt of ſtorms and tempeſts; he is like *Noah* in the Ark, when the Deluge came, he could ſit and ſing in the Ark.

Thirdly,

Thirdly and laſtly, Fixing our truſt on God, it is that which brings in mercy, and comfort, and deliverance to us, *Pſal.* 32. 2. *He that truſts in God, mercy ſhall compaſs him about.* Were it not a fine thing, in the midſt of a fight, to be compaſt about with a golden Shield, that no Arrow or Bullet could pierce? It is true, Gods mercy, like a golden Shield, ſhall compaſs him about. O therefore get this heart-fixing grace of faith. To encourage your faith, remember theſe two things, you that Travel for the Churches deliverance; Faith and Prayer are the two Midwives that deliver Gods Church when ſhe is in Travel. I will give you a clear Scripture, 2 *Chron.* 14. 11. *Help us, O Lord,* there was prayer; *for we reſt on thee,* there was faith. When we build our Affiance and Confidence on God, he of himſelf is obliged in point of honour, to defend and ſave us, *Iſa.* 28. 7. *My heart truſted in thee, and I am helped.*

To ſhut up all; Let us above all things

things labour to have our hearts fixt on God by holy truſt. Truſt him where you cannot trace him. Truſt God for protection in this life, and Salvation in the other life.

My Beloved, truſting in God, it is a Receit for all diſeaſes: Faith it is the cure. Doth the Orphan truſt himſelf and his Eſtate in the hands of his Guardian? Doth the Patient truſt his life in the hands of his Phyſician? And ſhall not we truſt our Souls in Gods hand? 2 *Sam.* 22. 31. He is a Buckler to all them that truſt in him. If ever we would get maſtery of our fears and diſquiets, let us captivate carnal reaſon, and advance faith: So then you ſhall not be afraid of evil tydings, for the heart will be fixed, truſting in the Lord.

SERMON

SERMON VI.

This Sermon was Preached *Novemb.* 17. 1678.

Pſalm 112. 4.

Unto the upright there ariſeth light in darkneſs.

Chryſoſtom calls the Scriptures a Spiritual Paradice. The Book of Pſalms is placed in the midſt of this Paradice. *Davids* Pſalms are not only for delight, but for benefit. Like thoſe Trees of the Sanctuary in *Ezekiel*, which were both for food and for medicine.

dicine. The Psalms are commensurate and exactly fitted to every Christians condition. If his affections be frozen, here he may fetch fire: if he be weak in grace, here he may fetch Armour: if he be ready to faint, here he may fetch Cordials. Among other Divine consolations, this Text is none of the least; *Unto the upright there ariseth light in darkness*: which words are calculated for the comfort of Gods Church in all Ages. This Text is like *Israels* Pillar of Fire, which gave light in the Wilderness. Or this is like the Mariners Lanthorn to serve to give light in a dark night; *To the upright there ariseth light in darkness.* Give me leave a little to explain the words, then I shall come to the Proposition: *To the upright.* Who are meant here by the upright? Answer; The Hebrew word for upright, signifies plainness of heart: The upright man he is without blushing or fraud; he is one in whose spirit there is no guile, *Psal.* 32. 2. He that is upright, his heart

and

and his tongue go toget[illegible], as a well made Dial goes exactly by the Sun. The words following here in the Text may serve for a short paraphrase, to shew us who this upright man is; he is gracious, full of compassion, and righteous.

1. He is gracious, that implies his holiness.

2. He is full of compassion, that implies his charitableness.

3. He is righteous, that implies his justness.

The upright man he is gracious, therefore he fears God; he is full of compassion, therefore he feeds the poor; he is righteous, therefore he doth to others as he would have them to do to him. The upright man is one that acts from a right principle, and that is faith; by a right rule, and that's the Word of God; to a right end, and that's the glory of God: this is the downright upright man.

The second thing in the Text is, *There ariseth light to the upright man*: by

light is here meant metaphorically, *viz.* for comfort or joy, *Esth.* 8. 16. The Jews had light, and gladneſs, and joy; but by light is meant gladneſs. The light, when it doth ſpring, it doth very much relieve. Joy is to the heart, as light is to the eye, very exhilarating and refreſhing.

Thirdly, *Light ariſeth in darkneſs*: By darkneſs is meant trouble; any thing that doth diſquiet either the body or the mind. Trouble is darkneſs, *Iſa.* 8. 22. *Look unto the earth, and behold trouble and darkneſs, Pſa.* 107. 10. *Such as ſit in darkneſs, and in the ſhadow of death.* As darkneſs is very diſconſolate and affrighting; ſo trouble, where it comes, it makes every thing look like the terrours of the night.

The Obſervation is this;

Doct. *That when the condition of Gods people is darkneſs, God cauſeth a light to ſhine unto them. To the upright there ariſeth light in darkneſs.*

Here are two branches of the Propoſition. Firſt,

First, That the upright, such whom God loves, they have their night.

Secondly, That a morning light ariseth to them in the midst of all their darkness.

First, The upright they have their night; it may be a very dark season. Godliness doth not exempt them from suffering; they may have a night of affliction; a cloud may set upon their Names and Estates. God may lay an Imbargo upon all their outward comforts, *Ruth* 1. 20.

Secondly, The people of God, they may have a night of desertion. God may withdraw the smiling beams of his favour, and then it is night with them indeed, *Job* 6. 4. *The Arrows of the Almighty are within me: the poison thereof drinks up my spirits.* It alludes, saith *Grotius*, to the *Persians*, who in their War, do dip their Arrows in poison, to make their wounds more deadly. Thus God sometimes shoots the poisonous Arrows of desertion at the godly, then they are in the dark;

they are benighted: tho' God hath the heart of a Father, yet ſometimes he hath the look of an Enemy: he may cauſe darkneſs in the Soul, and ſhut up the beams of ſpiritual comfort.

Firſt, He doth this, that he may the more quicken the exerciſe of grace: for prayer may ſometimes act higheſt in the hour of deſertion, *Jonah* 2. 4. *I ſaid I was caſt out of thy ſight; yet will I look towards thy holy Temple.* Faith and Patience, like two Stars, ſhine moſt bright in the night of deſertion. We are taken with the comfort, but God is more taken with the acting of our graces.

Secondly, The Lord may cauſe a dark cloud to be upon the righteous, a cloud of deſertion, that he may hereby awaken, and ſtir up in his people a ſpirit of prayer, that now they may cry mightily to God; that now they may ſtir up themſelves to take hold on God by prayer. Sometimes a Father hides his face, to make the Child cry after him the more: ſo God may hide his

his face in a cloud of desertion, that his Children may cry the more after him, *Psal.* 140. 7. *Oh hide not thy face from me!* Desertion will make one pray, if any thing will. Desertion, it is a short Hell. *Jonah* calls the Whales belly, the belly of Hell, because he was deserted there; and if ever he would pray, sure it is now, that he might get out of that Hell, *Jonah* 2. 2. *Out of the belly of Hell I cryed unto thee, and thou heardest my voice.* That's the first; The godly they may have their night.

The second part of the Proposition.

That a morning light doth arise in the right eous, in all their darkness.

To the upright there ariseth light in darkness, *Psal.* 18. 28. *The Lord will light my Candle*; as if *David* had said, My comforts at present they seem to be blown out, and I am in the dark; but the Lord will light my Candle, and will cause light to arise. There is a twofold light that God causes

to arise in his people in the dark.

First, An outward light.

Secondly, An inward light.

First, An outward light shines, that is, God doth oftentimes cause the light of prosperity to arise upon his people; that is, a light in darkness. When God causes peace and prosperity in the Tabernacles of the righteous, here is light riseth in darkness, *Job 29. 3. When his Candle shineth upon my head*; the Candle, that is, the Candle of prosperity; a Lamp, that is, outward blessings. God hath on a sudden altered the Scene of Providence; and on a sudden turned the shadows of death into the light of the morning.

Secondly, When Gods people are in the dark, God causes sometimes an inward light to arise in them.

First, The light of grace; he makes that shine. In the midst of darkness, a spark of faith in the Soul, it is a spark of light. When the Tree hath no blossoms or leaves to be seen, as in

Autumn; yet there may be ſap in the root of the Vine.

So my Brethren, when our outward comforts are as it were dead, it is Autumn; yet there may be the ſeed of God in the heart, and this ſpark of grace, it is a dawning light to the Soul.

Secondly, God ſometimes cauſes a light of ſpiritual joy and conſolation to ariſe in the dark and diſconſolate Soul: And truly this light of ſpiritual joy, it is the very glimmering of the light of Heaven, *Iſa.* 12. 1. *Thine anger is turned away, and thou comfortest me.* This light of ſpiritual comfort, it is ſweet and raviſhing; it as far excels all other joys, as Heaven excels Earth. Thus you ſee in the midſt of darkneſs or black clouds, God makes light to ariſe and ſhine unto the godly: It is only God himſelf that can make it lightſom, when the Soul is in a dark diſconſolate condition. As when the Sun is ſet, none can make it riſe but only God: So when it is

Sun-ſet in the Soul, and the dew of tears drop, none can make day-light in that Soul, but God himſelf: others may preach comfort to us, while it is God that muſt make us feel comfort: others may bring a Cordial to us, and ſet it to us, and by us; but it is God that muſt pour in this Cordial, *Pſal.* 4. 7. *Thou, Lord, haſt put gladneſs in my heart.*

Queſt. *Why doth God make light and joy to ariſe to the upright in their darkneſs?*

Anſw. For three Reaſons.

Firſt, That he may fulfil his promiſes. He hath ſaid, He will give light to his people when they are in darkneſs, *Iſa.* 42. 16. *I will make darkneſs light before them.* Gods honour lies upon it to make good his promiſe; he cauſeth light to ſpring up in the diſconſolate Soul: Gods promiſe it is his Bond. When a man hath given his Bond, he cannot well go back. Gods promiſes, they may be long in travail, yet at laſt they bring forth. There are two things in God that never fail.

Firſt,

First, His compassion fails not, *Lam.* 3. 22.

Secondly, His faithfulness fails not, *Psal.* 89. 33. God may sometimes delay a promise, yet he will never deny his promise: God may sometimes change his promise, turn a temporal promise into a spiritual promise, but he will never break his promise; he hath said, He will cause light to go before his people in all their darkness.

Secondly, God will cause light to arise in his people in all their darkness, because they help to enlighten others, and therefore they shall not want light; when others are in the dark of ignorance, they enlighten them with knowledge; when others are in the dark of affliction, they relieve them; they are merciful to them in giving them Alms, which administers light and joy to their hearts. The Saints of God, they are lights to them that sit in darkness; when they are benighted with any sorrow, they shall not want comfort; the Lord causeth light to arise to them in darkness. Thirdly,

Thirdly, God will cauſe light to ariſe in his people in darkneſs; either he will ſupport them in trouble, or deliver them out of trouble: He will cauſe light to ariſe, becauſe he ſees his people have need, great need of ſome dawnings of light; they would faint away and be diſcouraged, if there was nothing but darkneſs, and no glimmering of light. Should the ſick Patient always have purging Phyſick, and no Cordials given him, he would faint away. God knows our frame, and he ſees our ſpirits would fail before him, if he did always ſuffer a cloud to lie upon us; therefore in Judgment he remembers Mercy; he cauſeth the day-ſtar of comfort to ariſe upon his people. God will not let it be always midnight, leſt we ſhould touch upon the Rock of Deſpair. The Muſician will not ſtretch the ſtrings of his Viol too far, leſt they break aſunder. Thus you ſee why the wiſe God ſees it beſt to cauſe light to ariſe in the midſt of darkneſs. So much for the doctrinal part.

USE.

USE.

First, Here are several Inferences from this Text; see the infinite goodness of God towards his people in all cases that fall out in this world, whether affliction or desertion. Oh the goodness of God! the Lord doth chequer his work; he intermixes some Stars to give light: As the Limner mingles bright colours with dark shadows. The condition of Gods people on Earth is never so dark, but they may see a Rain-bow in the cloud of Providence. Take that one Scripture to verifie this, *Psal.* 138. 7. *Though I walk in the midst of trouble, thou wilt revive me.* Every step I take I tread upon thorns, I walk in the midst of trouble. *Joseph*, he was in prison, there was darkness; but the Text saith, *The Lord was with Joseph*; there was light did arise, *Gen.* 39. 21. *Jacob* had the hollow of his thigh put out of joint, there was darkness; but at that very time he

saw

ſaw Gods face, a dark glimmering of God, and the Lord bleſt him; there was light riſen in darkneſs, *Gen.*32:25. *Job*, that had loſt all that ever he had, ſtruck with boyls and ſoars, here was a dark providence; yea but hereby *Jobs* grace was perfected and improved, and God gave him an honourable teſtimony, that he was upright, and gave him double Eſtate to what he had before; here was light ariſen to *Job* in the clouds of darkneſs, *Job* 42. 10. Thus God doth mix light with his peoples darkneſs. As in the Ark, there was Manna laid up with the Rod: So it is in Gods providence towards his people; with the Rod of affliction, there's ſome Manna, ſome Light, ſome Comfort that God cauſes to ſpring up. Manna with the Rod, oh the goodneſs of God! in the darkeſt night that is, he keeps alive ſome ſpark of light amongſt his people. That's the firſt.

Inference 2. If it be Gods work to cauſe light and comfort to the righteous; why then, how contrary do they

act

act, who make it their work to cauſe darkneſs and ſorrow to the righteous? Gods work is to cauſe light to ſpring in to the godly; their work is to cauſe darkneſs. You know there is a woe belongs to them that make the hearts of the righteous ſad. God is creating light for his people, and his enemies are laying ſnares for them. God is pouring Wine and Oil into his peoples wounds, and his adverſaries they are a pouring in Vinegar into thoſe wounds. How contrary do theſe act? thoſe that are of the Romiſh Whore, are at this day plotting to the ruine of Gods people, and would have the Church of God lie in a field of blood. The Lord, he makes light to ariſe to the godly; the wicked, they labour to make darkneſs and ſorrow to ariſe to them. But ſuch as lay ſnares for the righteous, God will rain fire upon them, *Pſa.* 11.6. Upon the wicked God ſhall rain fire and brimſtone. The wicked, they ſtrike at Chriſt thorow his members ſides; but let them know, if they kick againſt

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the Rock Christ, the Lord will be too hard for them at last. God ordains his Arrows against the Persecutors, *Psal.* 7. *v.* 13. and God never misses his mark; if he hath his Arrow upon the string, he will certainly shoot, and he never misses his mark. That's a second.

Inference 3. See here the difference betwixt the wicked and the godly; in all their darkness they have some light, some comfort arises to them. The wicked in all their outward comforts, they have some darkness arises up to them; conscience chides them, and troubles threaten them. It is like the hand-writing upon the wall, *Psa.* 68. 31. God shall wound the heads of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses. The sinner in his light time condition, in all his outward mirth, he may see some clouds of darkness: Gods threatning Arrows are against him, and Gods Curse is against him; and Gods Curse it blasts where-ever it comes. An impenitent sinner, he lives every day under

under the ſentence of death, and there remains for him, ſaith the Apoſtle, a fiery indignation, *Heb.* 10. 27. When the hardened ſinner dies, he will be but in a bad caſe; he drops into the Grave and into Hell both at once. God hath brewed for the impenitent ſinner a deadly Cup, *Pſal.* 75. 8. Obſerve that Scripture; *In the hand of the Lord there is a Cup, the Wine is red, it is full of mixture, and the dregs thereof the wicked of the earth ſhall wring them out, and drink them.* This red Wine it is the wrath of God, and this Wine is full of mixture; what's that? that's the worm of Conſcience, and the fire of Hell: Here is a mixed Cup, and the wicked ſhall be ever drinking this Cup. God will never ſay, Let this Cup paſs away. No, they muſt be for ever drinking the dregs of this Cup of wrath. My thinks this Scripture ſhould be a damp to all their joy and mirth; darkneſs is coming upon them, 1 *Sam.* 28. 19. It was ſad news to *Saul* that the Devil brought; ſaith he, *To morrow thou ſhalt be with me*; dreadful

dreadful news! Now men are ſporting with their luſts and pleaſures; now they think they are in their gallantry; and to morrow may be with the Devil.

A fourth branch of Inference. Doth God cauſe light to ſpring up in his peoples darkneſs? then ſee here the difference betwixt Earth and Heaven. Here in this world there is a mixture of darkneſs with the Saints light; in Heaven there ſhall be nothing but pure light; no darkneſs there: It is called an Inheritance of light, *Col.* 1. 12. As the Philoſophers ſay, Light is the very glory of the Creation; it is the beauty of the world. What was all the world without light, but a dark priſon? Here's the beauty of Heaven, it is a place of light; there is no eclipſe nor dark ſhadows to be ſeen there. Heaven is a bright body all over, all over embroidered with light: there is the Sun of Righteouſneſs ſhining with the bright Orient beams of glory, *Rev.* 21. 23. the Lamb is the light thereof; oh how ſhould we long for that place of Paradice!

Uſe

Use 2. is of Consolation,
For the Church and People of God.

This Text is a pillar of light, a breast of consolation: *To the upright ariseth light in darkness.* Doth God make light, and joy, and peace, to arise to the righteous? why then should we despair? why should we despond, when it is Gods great design to lighten his peoples darkness? I confess things have but a bad aspect. *England* is like the Ship in the Gospel, almost covered with waves. This may humble us, and set our Eyes abroach with tears: Yet let us not mourn as without hope.

This Text methinks lets in some branches of light; it gives some spark of comfort in our darkness. Let me come as the Dove, with an Olive branch of peace: That it is some spark of light, that there are many upright ones in the Land; and the Text saith, *Light ariseth to the upright.* Indeed, were the godly quite removed, as it is

the desire of some to destroy them, God would soon make quick work with the Nation; he would soon break up house here, *Gen.* 19. 22. *Haste thee, escape thither; for I cannot do any thing till thou be come thither.* The upright that my Text speaks of, God will do much for their sakes: The upright, they are the excellent of the Earth; they are the Chariots and Horse-men of *Israel*; they are the very flower and cream of the Creation; they are the glory of Christ, 2 *Cor.* 8. 23. and for their sakes God may yet cause light to arise, and his Arm may bring salvation.

Secondly, Another spark of light in our darkness, that yet God is pleased to stir up in his people, is a spirit of mighty prayer; they cry mightily. Certainly God will not say to this City and Nation, *Seek ye my face in vain.* Prayer is the Wall and Bulwarks of the Land. It is observable, when the Lord intends to pour out the Vials of his Indignation, he stops the fluces of prayer,

prayer, ſhuts up the ſpirit of prayer, *Jer.* 7. 16. *Therefore pray not thou for this people, neither lift up a cry nor prayer for them, neither make interceſſion to me; for I will not hear:* God hath not yet ſaid ſo to us.

The Key of Prayer, oiled with tears, and turned with the hand of faith, unlocks Gods bowels. Prayer, when it is important, ſtaves off wrath from the Nation, *Exod.* 32. 10. Saith God to *Moſes*, *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them.* And what did *Moſes* do? he only prayed. Fervent prayer overcomes the Almighty. Prayer finds God free, but it leaves him bound; it is as it was. This his hand ſtaves off Judgment; this lets in ſome dawning light to this Land, that God don't wholly leave us, eſpecially remembring this, that Chriſt Jeſus praying over our prayers again, preſents them to his Father, and perfumes them with his ſweet odour, which makes them go up as Incenſe, *Rev.* 8. 3.

Thirdly, Another ſpark ariſing is this, when we conſider Gods compaſſion and bowels of mercy. Mercy, it is Gods darling Attribute, that he loves moſt of all to magnifie, *Micah* 7. 18. Mercy pleaſeth him. Juſtice is Gods ſtrange work, as if he was not uſed to it; but mercy is his proper work; it is as natural for him to ſhew mercy, as for the Bee to give Honey. Why may not mercy give the caſting voice for this Nation? according to that Scripture, *In his love and in his pity he redeemed them.* Love and pity will do great things. Gods mercy, it is not only free, ſending out pardons where he pleaſes; but, which is more, Gods mercy can as well heal, as it can ſave; it is a healing mercy, *Hoſea* 14.4. *I will heal their backſlidings.* Obſerve, Gods mercy it can reclaim the Perſecutor, it can ſoften the Impenitent, it can bring back ſome that are gone aſtray. Mercy can deſtroy the ſins of the Nation, and yet ſave the Nation: it is a healing mercy; *I will heal their backſlidings.* Theſe are the ſparks

of

of light that God cauſes to ariſe.

Obj. *But you will ſay, Still things look and ſeem as in the dark, and we would have more light; What muſt we do? how muſt we carry our ſelves till God makes light to ariſe to us in darkneſs?*

Anſ. 1. Let us in all dark Providences go into our chambers, *Iſa.* 26. 20. *Come my people, enter thou into thy chamber, and hide thy ſelf:* Enter thou into thy chamber, that is, we muſt go and ſearch our hearts by ſerious meditation, and ſelf-examination; go into this chamber of your hearts. Let us in the firſt place ſearch our Evidences for Heaven, bring our graces to the Touchſtone; let us ſee what faith we have, and what love to God we have: Doth Conſcience witneſs, we not only ſerve God, but love him? Can we cry out for God, for the living God? Are we carried up to Heaven in a fiery Chariot of love? Is it thus with us? Oh let us ſearch into the chambers of our hearts, and ſee how all things ſtand betwixt God and our Souls!

My Brethren, when things are dark without, we had need to have all clear within.

Secondly, Let us go, not only into the chambers of our hearts, but let us go into the chamber of Divine Promiſes, and there let us a while judge our ſelves. Oh! theſe ſweet Promiſes of God, which our Souls may take comfort in: God hath promiſed comfort to all his mourners: God hath promiſed that he will ſtrengthen the infirm, *Iſa.* 40. 29. God hath promiſed a Crown of Glory, *Rev.* 2.10. He hath ſaid, He will never leave us nor forſake us. Let us now by faith hide our ſelves in theſe chambers. That's the firſt thing we are to do.

Secondly, Having done this, let us under all clouds of darkneſs, in the next place, commit our ſelves to God, that he would ſafeguard and keep us. This I ground upon that Scripture, *Pſal.* 37.5. *Commit thy way unto the Lord*; in the Hebrew it is, *roll thy way upon the Lord*: Commit thy ſelf and thy cauſe

cauſe to God by prayer; as an Orphan commits himſelf under the care of his Guardian, ſo ſhould we give all our care to God: *Commit thy ways unto the Lord.* Let us do our duty, and truſt God with our ſafety. It is our work to caſt care; it is Gods work to take care.

Thirdly, Having gone into theſe chambers, the chambers of our hearts, and the chambers of Divine Promiſes; ſo in the third place, let us now wait Gods time, till he ſhall make light to ariſe in our Horriſon, until God turns our darkneſs into the light of the morning. God can of a ſudden diſperſe the black clouds: God can create light: God can ſtrike a ſtraight ſtroke by a crooked ſtick: God can remove the Mountains that lie in our way, till light ariſes. Let us patiently wait, light will ſpring up; the bleſſings that we are in expectation of, are worth waiting for. To ſee the golden Fleet of Prayer come laden home with rich returns of mercy: To ſee Peace and Truth united: To ſee Popery and Prophaneneſs abo-

minated: To ſee the beauty of Holineſs ſhining forth, like a Lamp that burneth: To ſee Chriſt ride in triumph in the Chariot of his Goſpel: To ſee the Righteous honoured and renowned, and be like the wings of a Dove, covered with yellow gold: Theſe certainly are mercies worth waiting for; therefore let us wait patiently: And to encourage holy waiting, I will ſhut up all with that Scripture, *Iſa.* 30. 18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of Judgment; bleſſed are all they that wait for him.*

SERMON

SERMON VII.

St. John 10. 14.

I am the good Shepherd, and know my Sheep, and am known of mine.

EVery line of Scripture hath a Majesty shining in it: Jesus Christ is the very center of the Gospel; if the Scripture be the Field, Christ is the Pearl in this Field; and blessed is he that finds this Pearl; the Scripture gives various descriptions of Christ, sometimes he is called a Physician, he is the great healer of Souls, sometimes he is call'd a Captain, *Heb.* 2. 10. *Captain of our Salvation*, and here in the Text a Shepherd, *I am the good Shepherd*, and this Shepherd hath a Flock; so it is in the Text, I *know my Sheep, and am known of mine*: These Sheep

are

are the elect company of Believers, theſe are his rational Sheep. Firſt, I ſhall ſpeak of the Sheep, then ſomething of the Shepherd, as they do relate one to the other.

Firſt, Concerning the Sheep: I *know my Sheep.* The Wicked are compared to Goats, the Saints to Sheep; Chriſts People they are his Sheep, and there be ſome near Analogies betwixt them; as,

Firſt, A Sheep it is an innocent Creature, it is not hurtful, or ravenous, as other Creatures are, but is very harmleſs and inoffenſible, ſo thoſe Sheep that belong to Chriſt, and are of his fold, they are Innocent, *Phil.* 2. 15. *That you may be blameleſs*, that you may be harmleſs; the Greek Word is, without Horn, or without Puſhing, or Horning; that you may be harmleſs; Chriſts people walk ſo as near as they can, that they may give no juſt offence, they had rather ſuffer wrong than do wrong, thoſe that are ſet upon miſchief, are not Chriſts Sheep, but

but they are Birds of prey: Thoſe who would plot the ruin of a Kingdom, and ſpill Proteſtant blood, theſe are none of Chriſts Sheep; theſe are Wolves, they have been ſuckled with the Milk of the Romiſh Whore; theſe are Goats, that Chriſt will ſet at his left hand, *Mat.* 25. 32.

Secondly, A Sheep it is noted for meekneſs in Scripture, it is a meek Creature: Let the Shearer take its wooll, it doth not reſiſt; if you ſtrike a Sheep, it doth not ſnarl or fly in your face; all Chriſts Sheep that belong to him are meek ſpirited, 2 *Sam.* 16. 12. Though a child of God may ſometimes fall into a froward fit, yet he grieves for it, and weeps for his unmortified paſſion.

Thirdly, A Sheep it is a cleanly creature, it is neat and cleanly, it delights moſt in pure Streams and clean Paſtures; ſo Chriſts Sheep they are cleanly, and ſanctified, holineſs is the thing they pray for, *Pſalm* 51. 10. *Create in me a clean Heart, Oh God!* Tho they

they are not perfectly Holy, yet they are perfecting holineſs in the fear of God. It is a neat creature, and would rather die than go thorow dirty, miry places; ſo it is with Chriſts ſheep, they will rather ſuffer any thing, than defile their Conſcience, *Gen. 39. 9. How can I do this wickedneſs, and ſin againſt God?* The wicked in Scripture are compared to ſwine: they wallow in Sin, in their wickedneſs and uncleanneſs; they are ſteept and purboyled in Sin: I but a good Chriſtian, he breaths after ſanctity; a child of God he may unawares fall into Sin, as *David*; but he does not lye in Sin, he recovers himſelf out again by repentance; a Sheep may fall into the mire, but it does not lye there, gets out again.

Fourthly, A Sheep it is a very uſeful creature, not any thing that is of it, but is of ſome uſe; the fleſh, the fleece, the skin, ſo all Chriſts Sheep, who are the Sheep of his Paſture are uſeful, they are ſtill doing good, they are profitable to others, by their Knowledge,

ledge, Counsel, Example, Prayers, good Works; they are useful in their places, the wicked they are compared to Wood, *Ezek.* 15. 3. which is good for nought but fuel. Sinners are useless, their Life is scarce worth a Prayer, nor their Death scarce worth a Tear, they live to cumber the ground; but Gods people they are useful, they are called the excellent of the earth, *Psalm* 16. 3. They are blessings in the places where they come.

Fifthly, A Sheep it is a very contented creature, it will feed upon any pasture where you put it; put Sheep upon the bare Common they are content, they feed upon that little they pick up in the fallow ground; a perfect emblem of true Saints, who are the Sheep of Christ; let God put them into what pasture he will they are content, *Phil.* 4. 11. They have learn'd in every *state therewith to be content*, Saint *Paul*, he could want, or abound, he could be any thing that God would have him,, he was content with that

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Portion, whatever it was that Providence carved out to him; you who are apt to murmur and repine at your Condition, and think you have never enough, think with your ſelves; Sheep are content with their paſture, ſurely were I one of Chriſts Sheep, I ſhould be content; you that have the leaſt of the World, you have more than you know how to be thankful for, he that has the leaſt bit of Bread, he will die in Gods debt. A Sheep is a contented Creature.

Sixthly, To name no more, a Sheep it is a timorous creature, it is very fearful, if any danger approaches, or frighted by the Wolf; thus the Saints of God, who are Chriſts Sheep, they paſs the time of their ſojourning here in fear, they are fearful of provoking God, of wounding their Peace, fearful of Temptation, fearful they ſhould come ſhort of Heaven thorow ſloath, *Heb.* 4. 1. It is an ear-mark of Chriſts Sheep, they are indewed with the fear of God, *Gen.* 42. 18. This is their ear-

ear-mark, men fearing God; it's true the Righteous, they are as bold as a Lyon, in a righteous cauſe; but timorous and fearful of ſinful fear; and let me tell you happy is he that in this ſence fears always; holy fear is the beſt antidote againſt Temptation; the way to be ſafe is always to fear. To make ſome Uſe of this;.

Let us all labour to be found in the number of Chriſts Sheep. All the World is divided into two ranks, Sheep or Goats; if you would be glad to be found in the day of Judgment Chriſts Sheep, and ſit at his right hand, be much in Prayer; pray unto God that he would change your nature, that he would take away your wolfiſh nature, your fierceneſs, your frowardneſs; and that he would transform you into his own Image. Labour to be amongſt Chriſts Sheep, to get into Chriſts fold, only one thing excepted, that you would not be like Sheep, for Sheep are apt to wander ſometimes from their fold; take heed don't ſtrag-

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gle into by-paths of errour and hereſie; it is dangerous to wander, for fear the Devil that wolf ſhould catch you; don't go aſtray as Sheep, but in other things reſemble Sheep, in meekneſs, in patience, in uſefulneſs, in willingneſs, and particularly in this one thing, let us labour to reſemble Sheep, that is, when the Shepherds dog comes near, all the Sheep flock together; Perſecution it ſhould be like the Shepherds dog, it ſhould make all Chriſts Sheep run together and unite: Do Papiſts, and Formaliſts agree in perſecuting Gods people? and ſhall not the Saints of God agree to keep the unity of the Spirit in the bond of Peace? Love is the ear-mark, by which Chriſts Sheep are known, *John* 13. 35. *By this ſhall all men know ye are my Diſciples, if ye love one another.* It was the Harlot ſaid, let the child be divided, it is the Jeſuit that ſays, let the Church of God be divided; it is Satans great deſign to ſet his cloven foot amongſt Chriſts people to make diviſion and conten-

contention among the ſons of *Sion*; the Devils beſt Muſick is diſcord, Oh! let all Chriſts people, his ſheep, flock together, and aſſociate in love, theſe who hope to meet together in Heaven ſhould not fall out by the way: Unity it is the great Muſick in Heaven, Unity in Trinity; and Unity among Saints would be a great bleſſing on Earth; for Chriſtians to unite it is their Intereſt and Wiſdom, union is their Strength, union it is their Glory, their Ornament; this was the honour of the Primitive Churches, all of one Heart, *Act.* 2. 1. There was but one Heart amongſt them; let the Sheep of Chriſt unite together; when the Saints are harmoniouſly united, then they adorn their bleſſed Shepherd the Lord Jeſus. So much for the firſt of theſe, Chriſts Sheep.

Secondly, To ſpeak ſomething of the Shepherd, *I am the good Shepherd*; a true Epithet as ever was given, *A good Shepherd*, *Zach.* 13. 7. 1 *Pet.* 2. 25. *You are now returned to the Shep-*

herd and Bishop of your Souls: Your Conscience, it is the Diocess were none may visit but Christ, Christ is call'd in the Scripture, *the chief Shepherd* of all, 1 *Pet.* 5. 4. Ministers are but Shepherds under him, to look to his flock, Christ is *the chief Shepherd*; so the Observation is this,

Doct. *That Jesus Christ, he is the blessed Shepherd of his Sheep.*

In Scripture, Christ is called the great Shepherd, and the good Shepherd, he is called the great Shepherd, *Heb.* 13. 20, 21. and here in the Text, he is called the good Shepherd; Christ is the great Shepherd, as he made the Sheep, and he is the good Shepherd, as he saves his Sheep; so you see he is both the great and the good Shepherd; there are many Parallels and Analogies betwixt Christ and his Sheep, I will instance in some.

1. A Shepherd is appointed to his calling; why, so Christ, he is the true Shepherd, who entred in by the door, *John* 10. 2. *He entred in by the door*: What's

What's the meaning of that? that is, Christ he is lawfully called and appointed to his keeping sheep.

2. A Shepherd knows his Flock, knows all his Flock; this is in the Text, *I am the good Shepherd, I know my Sheep*, saith Christ; Christs knowing his Sheep implies a knowledge of approbation; Christs knowing his Sheep, that is his Loving of them: this is a great Consolation, that Christ knows all his Sheep; he knows every one of their Names, *John* 10. 3. *He calleth his own Sheep by name:* He knows all their sighs and groans that they make, *Psalm* 38. 9. *My groaning is not hid from thee*; Christ knows every tear they shed, he bottels their tears as Wine, *Psalm* 56. 8. *Put thou my tears into thy bottle*. He knows all their sufferings, *Judg.* 10. 16. *His Soul was grieved for the miseries of* Israel: Christ knows all their good works, all their works of Piety and Charity; and will shortly say, *Come ye blessed of my Father inherit a Kingdom*: What a Com-

fort is this? Christ knows all his Sheep by name.

3. A Shepherd he marks his Sheep, that he may distinguish them from other strange Sheep; so Jesus Christ, this blessed Shepherd, he sets a double mark upon his Sheep; one is the ear-mark of Election, *I have chosen you*, (saith he) and beside that, he hath set another mark upon his Sheep, he seals them by his Spirit, *Eph.* 4. 30. The sanctifying Graces are the several badges and seals, that Christ puts upon his Sheep; how will this raise the Saints Triumph in Heaven! How will this make them bless God, that they should be markt out for Sheep, when the most of the World are markt for Goats?

4. A Shepherd, he seeks his Sheep, when they are lost and gone astray, *Luk.* 15. 4. That is the office of a Shepherd, he seeks his Sheep: Let me assure you, Christs Sheep they are all lost naturally, they have stray'd far from the fold; and they are so lost,

that

that they can never find their way home of themſelves; a Dog, or a Horſe, if loſt, can find the way home again, but if a Sheep be loſt, it can never find its way home; this is the caſe of lapſed Souls, they are ſo loſt that they cannot find the way; now Jeſus Chriſt, this bleſſed Shepherd ſeeks theſe loſt Sheep: He left his Fathers Boſom, he came from Heaven on purpoſe to ſeek after his loſt, wandring Sheep, *Luk.* 19. 10. *The Son of man is come to ſeek and to ſave that which was loſt*: *Zaccheus* was a loſt Sheep, a great Sinner, an Extortioner; this loſt Sheep was found upon a Sycomore Tree, there Chriſt ſpied him, and called him, *Luk.* 19. 5. *Zaccheus, make haſte, and come down*; here was a loſt Sheep brought home; Chriſt entred firſt into *Zaccheus* his Heart, and then he entred into his Houſe: *This day is Salvation come to thine Houſe*: There may be ſome, who are as yet loſt Sheep; they are wandred from God, and have gone on in the ways of Sin, but if they belong to this good

Shepherd, if you belong to Christ, he will at one time or other bring home these wandring Sheep by converting Grace.

5. A Shepherd, he leads and guides his Sheep; and thus Christ, this blessed Shepherd, guides his people, that they should not go wrong, *John* 10. 3. *He leads them out*: How doth Christ guide his people, he guides them with his Eye, his Eye is never off of them; though their Eye be too much off from him, *Psalm* 32. 8. *Thou shalt guide me with thine Eye*; that is, the eye of thy Providence shall direct me. Again Christ guides his people by the Oracle of his holy Word, *Psalm* 73. 24. *Thou shalt guide me with thy Counsel*; and Christ guides his people by the sweet conduct of his Spirit, *John* 16. 13. *He will guide you into all Truth; when the Spirit of Truth is come unto you, he will guide you into all Truth*: Besides, Christ appoints Ministers to be guides, if Christs Sheep go out of the way, his Ministers are appointed to bring them back again to the fold.

6. A

6. A Shepherd, he governs his Sheep; they have as much need of governing, as guiding; he governs his Sheep, he orders them and brings them into a *Decorum*; so the Lord Jesus governs his people, Christs Pastoral staff, it is a Type and Emblem of his governing the Saints, *Isa. 9. 6. The Government shall be upon his Shoulders.* In the Hebrew it is, the Priestdom *shall be upon his Shoulders:* Christs Sheep are apt sometimes to be disorderly, they are apt to slight their Shepherd, to grow wanton, to despise their Pastor, to quarrel one with another; but now Jesus Christ, this blessed Shepherd, he hath his Laws to bind them, and he hath his Shepherds Rod to rule them, he doth bring them into good order: We want as well Christs Rod to govern us, as his Blood to save us.

7. A Shepherd doth relieve and feed his Sheep by the way: He won't see them starve, the Greek word for Shepherd, signifies to feed; the Lord Jesus doth mercifully feed his Flock,

he won't let them ſtarve, *Iſa.* 40. 11. *He ſhall feed his flock like a Shepherd*; Chriſt feeds his people in the Sanctuary: Gods Table are this Shepherds Tents: Every Ordinance is a freſh paſture for the Saints to feed in; Chriſt feeds Souls with the Bread of Life, he fed them with that ſpiritual Supper at his own Table: Here is the love of Chriſt the great Shepherd of Souls, he provides plenty of paſture, though ſome would rob Chriſts Sheep of their green paſture, and ſtarve them, yet Chriſt will feed them; as long as Chriſt hath a ſpiritual flock of Sheep in the World, he will rather work a Miracle, than they ſhall not be provided for: *He ſhall feed his flock like a Shepherd.*

8. A Shepherd, he makes it a part of his work to look after his ſick Sheep: Chriſts Sheep they are apt to be ſick; ſome ſick of Pride, and ſome ſick of Diſcontent, and ſome ſick of Envy, and ſome ſick of Covetouſneſs; Chriſts Sheep are apt to be ſick, and he cures all his Sheep, that they ſhall never die of

of the Rott, *Ezek.* 34. 16. *I will bind up that which is broken, I will ſtrengthen that which is ſick*: Chriſt hath thoſe ſoveraign Oyls and Balſams, that can cure the worſt diſtemper; he hath appointed the Preaching of the Word to be a healer of Sin-ſick Souls, *Ezek.* 47. The Word preach'd is like the Waters of the Sanctuary, both for Food, and for Medicine.

9. A Shepherd keeps a continual watch over his Flock, that they be not ſtole, or devoured by the Wolf; ſo Chriſt doth watch over his flock, by his omniſciency that no hurt comes to his Elect, that they be not infected by Sin, and inſnared by Temptation. Chriſt hath his Shepherd Eyes to watch his flock, and he hath his Shepherd ſtaff to beat off the Wolf.

10. A Shepherd hath compaſſion of his Sheep; ſo Jeſus Chriſt he hath tender Bowels to all his Elect, *Iſa* 40. 11. *He ſhall gather the Lambs in his Arms, and carry them in his Boſom*; and

and gently lead those that are with young. Observe, Christ Jesus is tender of his Lambs; he puts them in his Bosom, and such as are weak, and ready to faint, he gently leads; Oh! the bowels of compassion of Christ to the Elect: He is full of sympathy, the Lambs never cry, but their cries go to Christs Heart; therefore in Scripture Christ is said to be touch'd with the feeling of their infirmities, *Heb.* 4. 5. The Saints never bleed, but Christ bleeds in their wounds, *Isa.* 63. 9. *In all their afflictions, he was afflicted.*

Thus much, as brief as I could, for the Analogies and Parallels betwixt Christ and Shepherd: He is the Shepherd of his flock.

In the second place, I shall shew you wherein Christ is better than any other Shepherd, and doth infinitely excel, and transcend them, as it appears in these Particulars.

First, Christ is a better Shepherd than any other: In respect of the Clo-

Glory, and Dignity of his Perſon; other Shepherds, they are of the Earth, Earthly, but Chriſt is a Shepherd from Heaven, he is of Divine Original; he is *equal with God* the Father, *Phil.* 2. 6. He hath a Conſubſtantiality with God the Father.

Secondly, Chriſt is a better Shepherd, he excels other Shepherds, in that he doth cleanſe and purifie his Flock, *Rev.* 1. 5. To him that *waſheth us from our Sins in his own Blood*: Chriſts Sheep while they are in the World will be apt to get ſpots, for the World is good for nothing but to ſpot; one ſpotted with Pride, another ſpotted with earthlineſs, *&c.* Oh! How do the people of God deface Gods Image, by rubbing it againſt the Earth? and the Truth is, going too much among the Goats doth defile them; but now Jeſus Chriſt, he doth cleanſe and purifie his Flock, waſhes away their ſpots; Chriſts Sheep they are white, and waſh't in the blood of the Lamb.

Thirdly, Chriſt excels all other Shep-

Shepherds, in that he hath an art that no other Shepherd hath, he teaches his Sheep; other Shepherds they guide their Sheep, but they cannot teach them; but Christ teaches his Sheep, that belong to his fold of Election, he instructs them in the mysteries of Salvation; and he teaches them after the most excellent manner, who teacheth like God.

First, Christ so teaches all his Sheep, that he makes them willing to learn, *Psalm* 110. 3. *They shall be a willing people*: Christ doth not only inform the Judgment, but doth incline the will to embrace the Truth, makes them willing to learn.

Secondly, Christ doth not only teach the Ear, but he teaches the Heart, *Acts* 16. 14. *Lydia, Whose Heart the Lord opened.*

Thirdly, Christ teaches his Sheep, not only to understand, but he teaches them to obey, *Isa.* 2. 3. *He will teach us of his ways, and we will go in them*: So that Christ teaches his Sheep,

after

after the moſt excellent manner, he doth docifie them.

Fourthly, Jeſus Chriſt is a better Shepherd, than any on Earth was before or after: Becauſe Chriſt he prays for his Sheep, many Shepherds ſcarce pray for themſelves; Chriſt he prays for all his elect Sheep, *John* 17. 9. *I will pray for them*, as Chriſt knows every Sheep by name, ſo Chriſt prays for every Sheep by name; *I pray for them*: And what doth Chriſt pray for them? Why he prays that they may not wander, that they may not tire or faint, that they may not die by the way; and this is Chriſts prayer for his Sheep, *John* 17. 11. *Holy Father, keep them whom thou haſt given me*: And this Prayer of Chriſt is prevalent, it doth prevail with God; if we conſider Chriſt either in his Office, or in Relation, his Prayer muſt be prevalent; conſider him in his Office, as he is a Prieſt; conſider him, as he is in Relation, as he is a Son; if God could forget Chriſt as he is a Prieſt, yet he could

could not forget Christ as he is his Son, *John* 11. 42. *I knew thou always heareſt me*: And this Prayer of Christ for his elect Sheep is perpetuated; there is not one minute, wherein we can ſay, Christ is not praying for us; How can theſe Sheep that belong to Chriſts fold miſcarry, when their bleſſed Shepherd is always watching over them, and praying for them.

Fiftbly, Jeſus Chriſt, he is a better Shepherd than any other; in that he ſhews more dear affection, and tender love to his Sheep, than ever any Shepherd in this World did; and no wonder Chriſt ſhould thus love his Sheep: Becauſe they are his own, he hath a propriety in them, *John* 10. 27. My Sheep, my Sheep, a man may be a Shepherd, when he is not owner of the Flock of Sheep. A hireling, he may take the charge of the Sheep, when perhaps he never cared for the Sheep, *John* 10. 13. But Chriſt he is the owner of the Sheep; though the Pope blaſphemouſly call himſelf the

Head

Head of the Church, and Lords it over Chriſts flocks, yet the Pope is an Uſurper; the Lord Jeſus he is the right owner of his Sheep, and hence it follows, that Chriſt hath ſuch dear affection, and tender love to theſe Sheep, they are his own: Now that Chriſt bears more love to his Sheep, than ever any other Shepherd did, appears in theſe three particulars. 1. He doth compaſſionate his Sheep. 2. He doth comfort his Sheep. 3. He died for his Sheep. Was ever any love parallel to this?

1. Chriſt doth compaſſionate all his Sheep, and this I ground upon that forecited Scripture, *Iſa.* 40. 11. *He ſhall gather the Lambs in his Arms, and carry them in his boſom, and gently lead thoſe that are with young*: Chriſt you ſee is tender of his Lambs, and puts them in his boſom near his Heart; and ſuch as are faint he gently leads. Oh! the bowel Mercies of Chriſt to his elect Sheep; that's the firſt, Chriſt loves his Sheep, he doth compaſ-

compaſſionate them; his bowels yern over them.

2. Chriſt doth not only compaſſionate his Sheep, but he doth Comfort them, the people of Chriſt who are his Sheep, they are given to trembling; Sheep are a trembling, a very fearful creature, and are apt to be diſcouraged; now Chriſt, he comforts them, and revives them, *Iſaiah* 12. 1. *Thou comfortedſt me.* Chriſt comforts his people, two ways.

Firſt, Chriſt Comforts them in the uſe of Ordinances, Word and Sacrament; in the one we hear Chriſts voice, in the other we have his Kiſs and Embraces; in the uſe of Goſpel Ordinances, the Saints are oftentimes upon the mount of Transfiguration; they feed upon Holy Embrocha, Chriſt gives them on a ſudden ſuch inward revivings as carry them above the love of Life, and above the fear of Death.

Secondly, Chriſt Comforts his people, the flock of his paſture, by his Spirit;

Spirit, that is called the Comforter, *John* 14. 16. The Spirit enables us to work out our Adoption, to read our Names in the Promises; the Spirit seals up Gods love to the Heart, upon which there is a currant of divine Joy, runs into the Soul: Here is Christs love to his Sheep, he comforts them.

Thirdly, Christ shews his love to his elect Sheep, in that he shed his Blood for them, *John* 10. 11. I lay down my *Life for my Sheep*: The Death of the Shepherd is the Life of the Sheep. Consider Christs death in a three-fold Notion. 1. As it was painful. 2. As it was voluntary. 3. As it was Meritorous, in all these ways he shews his love in dying for his Sheep.

First, Look upon Christs death as painful; if the torment of the body was so great: Oh! What was the agony of the Soul? The Lord Jesus Christ, he was troden, he was squee-

zed, in the wine-press of his Fathers wrath; the Evangelists use three Words worthy of observing to express Christs agony; he began, saith the Text, to be amazed; he began to faint, *Mat.* 14. 23. and he began to be exceeding sorrowful, *Mat.* 26. 37. He felt Hells torment in his Soul, equivalent, though not locally; though Christ was anointed with the Holy Ghost, though he was supported with the Deity, though he was comforted with Angels from Heaven, yet for all that he swate great drops of Blood, the Text saith: Oh! the love of Christ in dying for his Sheep!

Secondly, Consider Christs Death as it was voluntary: He did part with his Life freely. It is true, Christs death was necessary in regard of Gods decree; but it was voluntary in this respect, that Christ chearfully yielded to suffering, *John* 10. 18. I lay down my Life; the *Jews* could not have taken away his Life, if he had not laid it down; nothing could have

forced Christ to have died for his Sheep, but love: Nothing could have bound him to the Cross, but the golden chain of Love.

Thirdly, Consider Christs Death as it was Meritorious: It is the inlet to all holy benediction, it procures for us Justification of our Persons, acceptance of our services, access to the Throne of Grace; it procures an entrance into the holy, acceptable place of Heaven, *Heb.* 3. 19. Behold, here is the Love of Christ in laying down *his Life for his Sheep.* He hath purchased glorious things for us, there was no way for the Sheep to live, but by the Death of the Shepherd; and for Christ Jesus to die as a Malefactor, having the weight of so many sins lying upon him, it was more than if all the Angels had been turned into dust.

Sixthly, Christ is a better Shepherd than any other, in that he can make all the care and pains that he takes with his Sheep to be successful,

which no other Shepherd can do; other Shepherds, they may lead the Sheep to the water, or to the paſture, but they cannot make the Sheep have a ſtomack, they cannot make them have an appetite to feed, they cannot make the paſture to nouriſh their Sheep; but Chriſt our bleſſed Shepherd, as he leads his Sheep into the paſture, ſo he can cauſe an appetite in his Sheep to their food, he can make them with a word ſpeaking, hunger and thirſt after Righteouſneſs. Jeſus Chriſt he provides paſtures for his Sheep, and he only can bleſs theſe paſtures, and make them nouriſhful to the Soul, 1 *Tim.* 4. 6. *Nouriſhed up in the Words of Faith:* Chriſt can bleſs the bleſſed Sacrament, he can make the Elements thorow the operation of his Spirit to be ſpiritual growth and nouriſhment in his elect Sheep: Thus he is a better Shepherd, he can bleſs the paſture.

Seventhly, Chriſt is a better Shepherd than any other in the World; for

for he is a pattern and example to all his flock, an example of meekneſs, and of humility, and ſanctity, he is a pattern for all his flock; and in this ſence obſerve, Chriſt is ſaid to go before his Sheep, *John* 10. 34. how did he go before them? that is, by his holy Example, 1 *Pet.* 2. 21. *For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.* *Jerom* having read the religious Life of *Delyan*, and what an excellent end he made; now, ſaith he, *Delyan* ſhall be the example that I will follow. So let all the Sheep of Chriſt ſay, Jeſus Chriſt he ſhall be the example that we will follow and imitate: Chriſts Sheep go aſtray, when they do not tread in the ſteps of their Shepherd the Lord Jeſus.

Eighthly, Chriſt is a better Shepherd than any other, and far excels them; In that he keeps his Sheep ſo faſt in his hands, that none can ever pluck them out, *John* 10. 28. *Neither can*

any man pluck them out of my hand: Not one of Chriſts Sheep was ever loſt; a Shepherd, though he is never ſo careful and vigilant, yet ſometimes a Sheep may go aſtray, and be devoured by the Wolf, but not one of Chriſts elect Sheep was ever loſt, *John* 17. 12. *None of them are loſt, but the Son of Perdition. Judas* was never given to Chriſt, he was not a Sheep, but a Goat, none of his Sheep was ever loſt; Chriſts Sheep ſometimes may go aſtray by errour, and may fall into the acts of Sin, as *David*; but Chriſt will reduce them, and bring them off again by ſpeedy Repentance, Chriſts Sheep they may be lame, and faint, and can hardly go, but yet Chriſt he hath a care of the weak Sheep as well as the ſtrong Sheep; the bruiſed Reed he will not break, the weakeſt Saint alive is ſo a Sheep, that he is part of his Shepherd: Chriſt and Believers are one, the Sheep cannot periſh, but the Shepherd muſt periſh likewiſe.

Ninth-

Ninthly, Christ is a better Shepherd than any other, in that he puts his Sheep into a better pasture at last; takes them out of the Wilderness here, the valley of Tears, and transplants them into Paradice, there to feed among the Lillies; he gives them Eternal Life, *John* 10. 28. *I give unto them Eternal Life.* Christs Sheep may lose their golden Fleece, men may rob them of their Wool; and they may lose their lives for Christs sake, I but Christ gives them Eternal Life: Life is sweet, but that word Eternal makes it far sweeter: Eternal Life it doth consist in the fruition of all good things, Life, Beauty, Strength, Joy, Perfection, Eternity; here is the excellency of our good Shepherd, he gives his Sheep Eternal Life, he will take them out of the Wilderness, where are fiery Serpents, and place them in Paradice, and they shall feed among the Cherubims.

Thus I have shewed you how the Lord Jesus is resembled to a Shep-

herd, and how he is a better Shepherd than any other.

Give leave to make some Application.

USE the first.

Is the Lord Jesus Christ, this great Shepherd which takes such care for his Flock; and is he a better Shepherd than any other? Then let us all labour to know our Shepherd; here in the Text, saith Christ, *I know my Sheep: And I know them by Name*: I and I am known of them too, Oh! Let us know our blessed Shepherd; knowing of Christ is nothing else but believing in him: in Scripture Knowledge is sometimes put for Faith, *By my Knowledg shall thy righteous Servant justifie many.* Knowledg is there put for Faith, then we know our Shepherd Christ, when we believe in him. The blind World is Ignorant of Christ, *John* 17. 25. *The World hath not known me*; No! when they heard Christ preach? they did see his Miracles that he

he wrought, but neither Oracle, nor Miracle would work upon them; *The World* (ſaith Chriſt) *hath not known me*: Formaliſts do not know Chriſt ſavingly; they have light, but they want ſight; as if the Sun ſhould ſhine upon a blind eye. Then we know Chriſt aright, when we believe in him, we fetch vertue from him, we are transformed into his likeneſs, this is to know Chriſt; Oh! let us never reſt till we know the Biſhop and Shepherd of our Souls the Lord Jeſus; as our Comfort lies in Chriſt's knowing us, ſo it lies in our knowing of Chriſt, our Comfort lies in Chriſts knowing of us with a Knowledg of Approbation; and alſo in our knowing Chriſt with a Knowledge of Apprehenſion; that's the firſt, let us know our Shepherd ſuch as know not Chriſt, will hear Chriſt ſay to them, I know you not.

Secondly, Let us not only know our Shepherd, but let us hearken to the voice of our bleſſed Shepherd, our Lord

Lord Jesus, as soon as ever the Shepherd comes into the Field, the Sheep know his voice. Oh! let us hear Christs voice, *John* 10. 27. *My Sheep* (saith Christ) *hear my Voice.* Christs voice it is in the preaching of the Word, therefore observe, Christ is said now, just now, to speak from Heaven to us, *Heb.* 12. 25. How doth he speak now from Heaven, but in the preaching of the Word? Oh! then hear Christ speak, but take heed, don't hear the voice of a stranger, *John* 10. 5. a stranger, saith Christ, will they not follow, Sheep will not follow a stranger, by stranger is meant one that is Heterodox, that would bring strange wonders into the Church, and poison Christs Sheep; as you must hearken to Christs voice, so take heed you don't listen to the voice of a stranger: Christs Sheep are rational, he hath given them a Spirit of discerning, and they are able by their Wisdom to distinguish betwixt Truth and Errour, they will not hear the Voice

Voice of a Stranger. Then muſt we hear Chriſts Voice, but when do we hear Chriſts Voice aright? Then we hear Chriſts Voice aright, when we obey his Voice, and never till then. In *John* 10. and ſeveral other places, you read of obeying the Voice of Chriſt, when Chriſt ſpeaks of ſelf-denial, of meekneſs, and mercifulneſs, we obey him, and are ambitious to obey him; a good Chriſtian is like the Flower that opens with the Sun, he opens to Chriſts commands, he doth cordially obey Chriſt; this is to hear Chriſts Voice.

Thirdly, If Chriſt be the great, and bleſſed, and good Shepherd; then let us all labour to evidence to our ſelves, that we belong to this Shepherd, that we are the Sheep of Chriſts paſture. Let us ſearch and try, whether we have the ear-mark of Chriſts Sheep or no; whether we are like Sheep; a Sheep is a pure and cleanly Creature: Are we like the Sheep of Chriſt, are our Hearts

cleanſed

cleanſed from all filthineſs of Fleſh and Spirit? He that lies wallowing in Sin, is a Swine, not a Sheep.

Secondly, A Sheep it is a very uſeful Creature, every thing in a Sheep is good for ſomething, the Milk, the Fleſh, the Fleece, every thing is uſeful; are we the Sheep of Chriſt? are we uſeful? we ſhould be always doing good; this is the very end of our Living to be good, and to do good; how uſeful was Saint *Paul?* the care of all the Churches lay upon him.

Fourthly, Is Chriſt this bleſſed Shepherd better than any other Shepherd? Oh then! let us labour to Love and Honour this bleſſed Shepherd; doth the Shepherd die for his Sheep, and ſhall not the Sheep love their Shepherd? They that do not love Chriſt, they are not Sheep, but Goats. Give Chriſt, I beſeech you, the beſt of your love, the

Cream

Cream of your Love; the Spouse the gave Christ the Juice of her Pomegranate, *Cant.* 8. 2. Her spiced wine. Love Christ better than Estate or Relations; Relations may lie in our Bosoms, but Christ must lie in our Hearts; our love to the Lord Jesus must be intent and ardent, we should like Seraphims burn in a holy flame of love to Christ. If a man had three Souls, as a Philosopher once dream'd, they were all too little for Christ; let us so love Christ and shew it by an open acknowledgment of Christ; if we are called to it, this is love to dare to own Christ our blessed Shepherd; it is said of the chief Rulers, *John* 12. 42. They believed on Christ, but they did not confess him, lest they should be put out of the Synagogue. Christ will never own that Faith, which will never entertain Christ, he that's ashamed of Christ, is a shame to Christ.

Fifthly,

Thirdly, and Lastly, I will but name it, let us answer all the love and cost of Christ our blessed Shepherd: How should we answer this cost? Answer, by holy fruitfulness, 1 *Cor.* 9. 7. *Who feedeth a flock, and eateth not the milk of the flock?* Christ hath feasted you, as his flock, Christ hath feasted you with his Body and Blood; Oh! then feast him with the fruits of Righteousness, be fruitful in Knowledge, be fruitful in good works, I will close all with *Cant.* 4. 2. *Thy Teeth are like a flock of Sheep, that are even shorn, which came up from the washing, whereof every one bare twins, and none is barren among them.*

FINIS.

Isaac Warner